The Castes of Marwar

being

(Census Report of 1891)

Munshi Hardyal Singh

Census Superintendent of Marwar

Introduction

Komal Kothari

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INTRODUCTION

A View on Castes of Marwar

It was towards the last quarter of the nineteenth century that the phenomenon of census now a decennial feature of our national life was introduced at the behest of the British political authority in India The very first exercise was conducted between the years 1867 1872 This yielded extremely partial and tentative results Large areas of the country were left out of the survey and even where census was taken the estimates remained speculative Enumerators in this early period were new to the task and the questionnaire that they utilised was also limited in many respects Two subsequent census were conducted in the nineteenth century in 1881 and 1891 Though the 1881 census tried to rectify some of the errors of its forerunner and included for the first time Punjab Manipur Haiderabad the Rajputana States and the Andaman islands it is not until 1891 that census can be called all India in the true sense

It was in this background that the Castes of Marwar was published in 1894 Much of this work was based on valuable data collected during the 1881 census As Superintenendent Census Operations in Jodhpur State the author Munshi Hardayal Singh was particularly well placed for compiling this data However most of the fieldwork for the collection of this data was done under the able supervision of Devi Prasad Munsif Assistant Superintendent Census Munshi Hardayal Singh pays tribute to the great pains taken by Munshi Devi Prasad to collect the material that he has used in the present study

Munshi Devi Prasad himself wrote a Hindi version of the 'Castes of Marwar Although both the studies rely basically on the same data the Hindi version provides far more detailed information on the castes of Marwar The English version while providing a reasonable summary of the information contained in its Hindi counterpart moves out of the narrow boundaries of Marwar to juxtapose ethnographic information available for other parts of India On the whole for anyone wishing to study the subject in some depth it would be advisable to go through both the English and the Hindi versions

We know that all the Rajputana States had been asked by

the Government of India to collect information on their respective populations in 1881 With the exception of Marwar all these States seem to have contented themselves with conducting the surveys and confining their results to administrative records It goes to the credit of the erstwhile States of Jodhpur that the collected material was made available to posterity in the form of these two publications

Before moving on to a critical examination of the contents of the present study let us pause to inquire into the reason for *such an elaborate treatment of caste in the census reports There* is no doubt that government directives were followed in this matter In the Hindi version Munshi Devi Prasad states clearly that the whole work was done along the lines indicated by the Centre Some schedules had come directly from the Government of India Separate lists were required to be drawn up for Hindus and Muslims on the basis of occupation Caste *Panchas* were requested to provide the necessary information to the Sadar and Pargana Offices

The opening sentence of Munshi Har Dayal Singh s preface tries to offer some explanation for this undue interest of the administration in the caste composition of society It is always interesting to know something about the people with whom we have to deal and to learn their ways manners and customs is an amusing task According to the author the administration must know the people well as it has to deal with them in the craft of ruling the state However as we are aware this initiative did not emerge from the State itself but had come from above (Government of India) and it was simply a matter of executing orders Yet [illegible] work began the author found that it was an amusing [illegible] *was not the view of the* [illegible] had directe [illegible] and who meant to use its

Fighting capacity depends not only on race but also on hereditary instinct and social status therefore it is essential that every effort should be made to obtain the very best men of that class which a regiment may enlist

In order to ascertain the suitability of a Rajput candidate for selection, he recommended a set of questions which had been formulated by one Captain Newell district recruiting officer in the field According to Newell a Rajput should be asked the following questions —

(1) What clan he belongs to and what district
(2) What his *gotra* is
(3) What clan his mother came from
(4) From what clan male members of his family have taken wives
(5) Into what clans female members of his family have been married
(6) What food he will eat by whom cooked and from what vessels he will drink

Caste details in this case became crucial for purposes of recruitment Captain Bingley claimed that membership of a particular clan was not regarded as a sufficient guarantee of the martial qualities of a candidate on the basis that Rajputs from the same clan may manifest different characteristics on account of the district from which they hailed Rules of avoidance in food practices were also considered to help in verifying caste credentials as much as details about marriage alliances

Captain Bingley claimed that he had prepared exhaustive schedules of the Rajputs from the above point of view and that every authority who was entrusted with the task of recruitment would find it extremely useful to refer to the codified lists in his publication

This type of study was not only made for the Rajputs but for many other groups with whom the British had to deal The Sikhs and the Muslims were two such groups Business communities with whom the British collaborated in order to further their economic and financial interests also belonged to this category The imperatives of security and perpetuation of colonial rule made it important for the British authorities to marshall facts and figures concerning the different castes in India especially after the 1857 revolt Caste had been a subject of debate even before 1857 among certain sections of the European community in India particularly the missionaries of various deno-

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In this context it would be interesting to examine another work published around the same time and helpful in giving us further insight into the question I am referring to the Hand book on Rajputs by Captain H Bingley first published in 1899 The object of this book is to provide basic criteria for identifying individuals and groups among the Rajputs who may be *recruited for military service and whose fighting capacity and* loyalty could be safely depended upon Captain Bingley asserts that all those who call themselves Rajputs should not be taken at face value He claims that

'Fighting capacity depends not only on race but also on hereditary instinct and social status therefore it is essential that every effort should be made to obtain the very best men of that class which a regiment may enlist

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minations both Catholic ond Protestant Missionary interest in caste was guided primarily by practical considerations Caste was the chief obstacle to evangelism They had to understand it in order to deal with it Missionary studies of caste by their very nature were objective and looked deeply into the realities of caste structure and attitudes particularly the attitudes of higher caste groups towards lower Only a few of these studies were published but there is a vast amount of material available on the subject in Missionary archives in India and abroad

The 1857 Revolt transformed the whole atmosphere within which the caste question had been discussed Caste had now an immediate bearing on the formulation of Government policy on which depended the destruction or the continuation of the British Raj It is from this perspective that we must view not only census surveys but also the proliferation of literature on the castes and tribes in different parts of India in the second half of the nineteenth century There is no doubt that Government was interested in encouraging such studies F Thurston writes in the preface to his book Castes and Tribes of Southern India that systematic and detailed ethnographic survey of the whole of India received the formal sanction of the Government of India in 1901 But even before this date a good number of British officials had broght out book as well as articles on various castes and tribes in India M A Sherring s Hindu Tribes and Castes D Ibbetson s Punjab Castes H H Risley s Tribes and Castes of Bengal J C Nesfield s Caste system of the N W Provinces and Oudh all belong to this period I have named only some of these studies but one could without difficulty prepare a long list of them

We must not forget however that this was also the period when Anthropology emerged as an independant discipline characterized by its own methods and its own specific area of research – the so called primitive and savage societies mostly non European societies which had been discovered in the process of imperialist expansion Scholars now turned their attention to material which had been earlier observed by explorators missionaries traders and administrators Caste as a type of social stratification did not fail to arouse the curiosity of these scholars We can thus say that the development of Anthropology also contributed to the growing number of studies on castes and tribes in India in the latter part of the nineteenth century By referring to all this material I want to suggest that a huge

momentum for the study of caste had gathered for a variety of reasons at a particular period of our history

Let us now examine critically Munshi Har Dayal Singh s classification of the castes and sub-castes of Marwar towards the end of the nineteenth century From our present point of view, this classification presents a number of inadequacies and anomalies However it permits us to have an idea of the then prevalent categories employed to understand caste and reveals several interesting aspects of Marwari society in late nineteenth century

The description of castes begins with the Rajputs Rathore Bhati, Chauhan etc are all clans one would readily identify as Rajput But the inclusion of Musalman Rajput Desi Musalman Kaim Khanis and Sindhis in this category raises a number of questions Why are these groups accepted as Rajput ? On the basis of information provided about these groups it is clear that they consist of Rajput converts to Islam but this factor alone from our modern understanding of caste does not justify their assimilation in this category The implication seems to be that as late as the beginning of the twentieth century Muslims still proudly accepted their caste origins and desired to remain fairly close to them This speaks volumes on the communal situation as it existed at the beginning of the present century It suggests in the first place that the affinity of these muslim groups with the original group is atleast as strong as their identification with a common religious group The gulf between the two communities certainly appears to be a later development—a creation of a variety of vested political interests A perusal of the English and Hindi versions makes it abundantly clear that socially the Muslim community is not monolithic Like their Hindu counterparts the Muslims are also divided into many caste groups among which equally strict rules relating to marriage and incest apply

It is interesting to note that the Jats and the Gujars also find a place in the category of Rajputs though the Hindi version recognises a further subdivision of this broad category into landlord (Jamindar) and Agricultural castes and treats the Jats and the Gujars as the latter Even so though one might on the basis of a remote Rajput ancestory reluctantly admit the Jats as part of this major group it is difficult to accept *Gujars* who belong primarily to a caste of cow herders

It is difficult to understand why this census has included the *Natrayat* Rajputs as part and pa cel of the Rajputs *Natrayat*

indicates that widow marriage can take place without any social stigma as also the acceptance of divorce as a matter of right for both the male and the female These marital practices are completely at variance with Rajput marriage customs As such it would have been preferable either to have dealt with the *Natrayats* separately or atleast to have distinguished them from the other Rajputs by treating them as a sub-category

One sub category recongnised among the Rajputs is that of minor agricultural castes which comprises among others Sirvis Mali and Kallu or Patel As a matter of fact the Sirvis follow advanced agricultural practices growing two crops a year inclusive of the winter crop with irrigation They cannot be dismissed as minor Similarly it is difficult to say that Kallus differ from the Jats in terms of agricultural practices The placing of these groups in the category of minor agriculturists can have no justification except for the fact that they are concentrated in a small region of Marwar whereas the Jats a larger group are spread over a much larger area

On the whole we find that a number of castes have been listed as Rajput on the basis of Rajput ancestry This is not only the case with muslim converts Gujar Jat Nat Sirvi Oswal Maheshwari and various other castes of all ranks also appear in this list Why do we see this insistence on Rajput ancestry? Has it to do with claiming a sort of high status? We have several examples of castes ranking very low in the social hierarchy whose ancestral reference goes back to the Rajputs the Meghwals the Baories Bagries Mer Mewati Garasia etc Several reasons are *given for the creation of these low caste groups—*

1 Rajput marriages with tribal women from the Bhil Meena or other groups
2 Widow marriage or Nata Kshatriyas and Brahmins are high status groups who practiced strict monogamy Those who remarried widows or divorcees i e those who accepted Nata at some point of time were socially degraded
3 Pollution In the event of a Rajput being obliged to lift *the carcass of a cow he and his line of descent were so cially degraded*
4 There is also the myth that Parushuram once vowed to eliminate the Kshatriyas Many Kshatriyas saved themselves by adopting low castes

No evidence is available to the effect that a claim to Rajput

ancestry helped a caste to go up in the social scale Then why is it that all non Brahmin groups search to establish Kshatriya descent ? The answer to this question can only emerge if we can historically identify who were the Kshatriyas ? This still remains an enigma

Let us now look at the second major group of castes specified as Professionals The first sub-category here contains all those castes which provide Brahminical services The author uses the Hindi word Mangat , i e those who beg for a living but begging is not a correct description of what they do In fact these groups provide some type of religious social or non material services for which they receive as a matter of obligation, gifts in the form of food, money cattle sheep horse or camel Yachak may be a better word to explain the role of these castes

To club together all such castes which provide some sort of Brahmanical services does not appear unreasonable However a distinction must be made between those which are associated with birth marriage and after death services and those which provide funeral services since the former belong to a higher social group as compared to the latter A similar distinction must be made on the basis of the social standing of the *Yajman* Those castes which provide Brahminical services to lower castes are themselves regarded as belonging to a lower social strata These low ranking *Yachak* castes form an important part of the *Yachak* group since 70-75% of the population receives thier services during birth marriage and death ceremonies We find that these finer distinctions concerning the hierarchical organization within the *Yachak* castes have been completely overlooked

Another aspect of this sub category is the inclusion of some groups which call themselves *Brahmin* but which in fact do not have *Yachak Yajman* relations with other caste groups This applies to Purohits Rajpurohits (with a few exceptions) and Palliwal Brahmins who are primarily agriculturists and do not, as a rule provide Brahminical services These Brahmin groups not only have no obligation to attend social religious or other ritualistic or ceremonial functions but they do not also appear as priests, temple workers or religious *Gurus* for any societal group The Palliwal Brahmins have all along been known as adept agriculturists in the desert regions of Rajasthan Their expertise developed in raising winter crops which they irrigated by constructing 'Khadeens Though Rajpurohits have been des

cribed by the author as a Brahmin group which mediates matrimonial alliances this caste does not play any role in actual marriage ceremony for which the services of a regular Brahmin are employed This group is also important in the field of agriculture Rajpurohits are infact concentrated in certain districts of Rajasthan (Pali Sirohi) and in many villages they happen to be a dominant caste Such a concentrated population in a small geographical area could hardly survive on the basis of Brahminical services rendered to a small group of high caste Rajputs We have other examples of Brahmin groups which do not earn their livelihood from what are considered regular Brahminical activities An example can be given from the erstwhile Jaipur State where Bagda brahmins dominated agriculture The Nagar Brahmins of Doongarpur Banswada and some regions have been mainly important as traders money lenders and in state services

The second sub category of Professionals consists of Devotees belonging to different sects Some of these sects are monastic Others have monks and monastries but also provide services in different ways such as Bairagis and Sadhs Jain monkship has also been covered in this category On the whole the grouping is extremely heterogeneous and full of anomalies For example it is difficult to understand why the difference between Jogi as Nath (a sect as well as family group) and Kalbelia Jogis has been blurred Kalbelia Jogis are nomads and have a very different family organisation and life style Why does temple servant cover only Bhojak which implies those who serve in Jain families and temples In fact Temple servant could very well have been treated as an independent sub-category It is possible to provide a long list of different castes of temple servants—Nihang (celibate) and Gharhari The Charbhuja Laxmi Narayan or Thakurji temples in villages are mainly served by the Sadh caste whereas all the Shiv temples in tribal areas are served by Grihasthan Naths

Geneologists Musicians and Ballad reciters Dancers Actors and Mimer have been treated as independent sub categories among Professionals although it is common knowledge that there is a considerable amount of overlapping among these professions Thus though some castes attend exclusively to geneology there are others who combine the functions of geneologist and musician geneological accounts forming an important part of their musical repertoire Besides even though independently these categories are not very large several groups within them have

been overlooked Among geneologists the institution of Rao is totally missing Langa and Manganiyar are two muslim groups of folk musicians who are not mentioned Mirasi is a very gene ral term and used very loosely by Muslim performers

The Oswals the Kayasths and the Khatris have also been listed as sub-categories in the Professional group This seems to be on account of their prominent role in the state administration The Oswals are also recognised as a major caste in the commer cial category which is the third main group of castes indicated in the present study

Next in the broad group specified as Commercial come arti sans and village menials The caste listing in this category is quite rational and exhaustive but a few anomalies are neverthe less present The mention of Gurra, Sargarah and Kamriya in this list is questionable Gurra is mainly a priest who provides Brahminical services to low caste groups such as Bhambhis Sargarah is a caste of musicians who played trumpets (Bankia) and Dhol in the villages Kamriya or Kamad which the present study has described as a caste of leather workers is a group whose members are the religious gurus of the Bhambhis and the priests of Ramdeoji shrines Their women perform the Teratali dance usually to the accompaniment of sacred songs related to Ramdeoji and other Nirguni themes

When one examines the sub category dealing with the crafts one finds that groups have been identified by broad labels which do not take into account their internal variations and differences At times the label is positively misleading For example the general term Kumhar does not allow us to fathom the distinction between the Jatiya Kumhars who work on the weaving of Jat patties Namdas Gamdas Jhals etc the Khetad Kumhars who are agriculturists and Mated who specialise in making pots with clay No marriage alliances are possible between each of these groups Similar variations exist within other craft groups that have been named—carpenter basher, cloth dyer printer, gold smith etc These variations as we have seen in the case of Kumhar refer to type of activity or social rules governing the lives of the members of the particular group There could also be other variables like religious belief None of these criteria has been used systematically as a basis for classification

Another sub category in the commercial group is that of vagrants minor artisans and performers This category clubs together all kinds of totally heterogeneous groups and is full of

inconsistencies An example is the inclusion of the Thoris in the category of hunters and fowlers How can this be justified when in the text itself it has been explained that they sing the oral epic (ballad) of the Palm Surely they should have been listed with musicians and ballad singers

Despite innumerable inconsistencies and inaccuracies some of which I have tried to bring out it can be said that the author of the present study goes beyond a mere cataloguing of castes and attempts to constitute caste clusters based on common characteristics Detailed caste description are available in the study One is struck by the openness with which different castes are willing to share information about themselves One should however not lose sight of the fact that most of the information which came from the lower castes was screened through the values of the higher caste groups It should also not be forgotten that the author had to take care of the susceptibilities of the different castes particularly the higher castes and as such did not feel free to integrate in his work opinions and prejudices of one caste towards another

Caste descriptions mainly revolve around three salient features the mythical origins of the caste in question marriage rules governing the caste and death ceremonies The question of mythical origin is closely related to the question of social status a constant preoccupation of the castes Status was also determined by the matrimonial arrangements to which the caste adhered Widow marriage was definitely the dividing line between high and low status Details regarding death ceremonies give valuable insight into family organisation at the time The question of death is essentially linked to the probl m of succession and we find regular information on whether the property was equally divided among sons and daughters or whether primogeniture was practiced Allied information regarding the question of adoption in the absence of offspring is also systematically given

With regard to social customs the authors of both the English and the Hindi versions have confined their information to contemporary practices without going into their origin and their historical evolution But when it comes to the origin of the castes themselves a whole range of historical mythical and speculative material is provided This material is based on two sources partly on the oral reporting of the caste Panch and to a great extent on the information supplied by the Bhat or

It is important to underline that Bhat is not the only word used for geneologist Rao Jaga Baduwa are all castes which keep geneological records There is another category by the name of Mukh Vancha (Bhat) which maintains as the name suggests an oral rather than a written record of geneologies Most caste origins are represented as mythical and go back to a remote antiquity In the Mukh Vancha tradition, recitation of geneology begins from the origin of the cosmos the sun moon stars, water and earth and from here passes on to the different Manus. A similar tradition is also followed in the written geneologies which adhere to the pattern of the old Puranas which are subdivided into five sections starting with Shrishthi and going on to Pratishrishthi Vancha Manvantar etc A difference to be noted is that Mukh Vancha Bhats are usually attached to the lower castes or tribes It is also interesting to remark that all Mukh Vancha Bhats are skilled in one or the other performing arts The Nat is a Bhat for the Bhambhis or Meghwals The Raj Nats (female acrobats) provide geneological information to the Gujars Similarly, a good number of musician castes also keep oral records of genealogy

I have gone into a considerable amount of detail about the geneologist because he is crucial to the caste system It may be said with a fair amount of certainty that until a group has aquired a geneologist its status as a caste is in limbo The case of the Darogas/Ravana Rajputs/Hajuria (as known in different regions) serves as an excellent illustration of this point The Darogas were issues of Rajputs Charans and Oswals from concubines belonging to various castes Our authors have not dealt with this group at all because by the beginning to this century they had not achieved caste status It is interesting to note that until fairly recently this group did not have Bhats of its own It was only after Independence that this group made efforts to organise itself as a caste and one of the first things they did was to appoint Bhats for their families

Bhat is indeed a very important social institution in the organisation of caste society Caste is an endogamous group with many sub-groups practicing exogamous matrimonial alliances Complex rules governing matrimony and incest are fundamental to this system Sometimes incest rules cover nothing less than sixteen generations Such rules necessitate a perfect record of family geneology It is generally believed that only the high

castes maintain Bhats This is a misnomer Any group which *designates itself a caste needs necessarily* a *genealogist—whether* it is low ranking Mehtar *Meghwal* or Carpenter or high ranking merchant Rajput or Brahmin

The Bhat usually appears every third or fourth year to record the births of new children in the family He records also details *relating to heritage succession and the rights of the new born*

While *talking of birth recorder it may be pointed out* that death *records are kept by the Pandas* at Haridwar Kashi Jagan nath Puri *Pushkar or wherever the 'ashes are imm rsed in* water

It is fairly evident from what has been said above that no *proper study of* caste can be made without having recourse to genealogy Our authors have *recognised the importance* of this *factor and given sufficient attention to it*

It is *true* that *high caste urban* groups *today* are losing con tact with the *genealogist* Every *type of* society has devised a system for the *legitimisation of its individual* members In mo *dern society* the function of the caste Bhat *is* being gradually *replaced by the record registers* of the *government in* the form of the *birth certificate* But the situation is very different among rural people and low caste urban groups *Here* the tradition of Bhat remains not *only as strong and active* as in the past but also financially viable The *continuing importance of* the genealogist *attests to the continuing hold of* the caste system *in these areas*

Yet our *Constitution does* not recognize the *social stratifica tion implicit in the caste system It is only* in the form of *sche duled castes and scheduled tribes that some sort of caste element made its way into* the Constitution *Accordingly the first* census *of independent India in 1951* was conducted without any refe rence to caste *No longer did social description* and ethnogra phic *history form part of the census results*

To what extent has this approach *helped us to reduce* the *antagonisms* of caste *interests in society* ? Has modern scientific and technological *development loosened* the strong roots of caste structure ? Has new *education policy been able to make inroads into the citadel of caste organisation ? We have to begin* by interrogating *ourselves on the role* that caste considerations play in our own lives *particularly in the organisation of* our social and family life Even *if it is admitted that some sort of* change *in attitudes* has *been registered in* urban areas which constitute no more than twenty *percent of the Indian* population

anybody who has some experience of the rural areas will confirm that caste has not lost its influence in the social and political life of the majority of the people With all its commitment to the ideal of equality enshrined in our Constitution politics is the first to recognise and exploit the caste factor mobilising caste groupings and identities to organise power

If the policy of the Raj towards the caste question formulated with a view to safeguarding the continuity of British rule resulted in livening up of the caste spirit and providing incentive for the consolidation of caste groups the post independence democratic process despite its avowed intention of building a cohesive national society has also contributed to the accentuation of caste antagonisms and the solidifying of caste identities

One thing is certain we cannot solve the problem by overlooking or denying it Caste is a social reality and political relationships are bound to reproduce patterns of social dominance Political ideology cannot afford to ignore caste Nor can technological policy in a poor country like India afford to turn a blind eye to the economics of the traditional method of transferring technology reposing on the occupational basis of the caste system Today we have a different social and political context in which to create an understanding of the caste system We are neither colonialists nor missionaries Only a thorough cognizance of all the different aspects of the caste system can help us to find a way to transform its more unpalatable features without losing some of its benefits

[With thanks to Dr Rashmi Patani for editing and helping me in organising the material]

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PREFACE

It is always interesting to know something about the people with whom we have to deal and to learn their ways manners and customs is an amusing task The want of a book containing descriptions of the various tribes and castes of Marwar was long felt No attempt has hitherto been made to undertake the work on account of the great many difficulties that attended its achievement But the census of Marwar for 1891 the charge of which was entrusted to the undersigned made the way clear and easy The Darbar sanctioned the publication of such a work and the census tours made throughout the country for the purpose of inspecting the preliminary arrangements of the districts afforded suitable opportunities for the collection of the required material The census Supervisors and Inspectors as well as the Pargana Hakims were provided with a set of questions dealing with the chief points to enable them to collect information regarding the ways and other social circumstances of the people but a good many facts were investigated through personal enquiries from trustworthy representatives of various communities Many valuable references were also obtained from the Annals and Antiquities of Rajasthan by Col Tod the Punjab Census Report of 1881 by Mr Danziel Ibbetson the Hindu tribes and castes by the Revd M A Sherring the Races of the North Western Provinces by Sir Henry Elliot the Memoir of Central India by Sir John Malcolm the Indian castes by John Wilson also the Gazetteers of Rajputana and several other publications to the authors of all of which the undersigned owes a good deal of obligation

The present work though imperfect as it is in various ways is intended to show a true picture of social life of the two and a half millions of people inhabiting this important territory of Marwar—the most ancient and famous land in Rajasthan The same order and arrangement has been preserved throughout the work as observed in the compilation of the caste statistics prescribed by the Government

Munshi Debi Parshad Munsiff who acted as the Deputy Superintendent of the Census has taken great pains to collect material for the work The vast stock of information he posse

sses about the country has been placed at my disposal for which I am much obliged

I must express my sense of appreciation of the services rendered in connection with the production of this work by Babu Raghbir Sahai the clerk of the Secretariat Office to whom it was entrusted from first to last and who alone in addition to his other office duties has brought it to an end in a way highly creditable to him He has a good knowledge of English and his style is admirable I have much pleasure in bringing his valuable services to the notice of Darbar

Jodhpore
1894

Munshi Hardyal Singh Rai Bahadur
Secretary to the Musahib Ala
and
Census Superintendent of Marwar

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CHAPTER I

RESULTS OF THE CENSUS

Relative-density

The people of Marwar were enumerated on the night of the 26th February 1891 simultaneously with the people of other provinces of the Indian Empire The population enumerated amounted to 25,18 007 excluding half Sambhar The area of Marwar being roughly 37 000 square miles the relative density of population per square mile comes up to 68 05 The number of occupied houses being 5 04 115 and that of villages 4 225 the average number of persons per house and per village therefore is 5 02 and 595 respectively

Relative proportion of urban and rural population

Of the total population in Marwar 10 60 is urban and 89 39 rural as will appear from the following figures —

Total population	25 18 007
Urban	2 67 066
Proportion of urban to total population	10 60
Rural population	22 50 941
Proportion of rural to total population	89 39

General tendency of the movement of population

The general tendency of the movement of population seems towards the main towns as by comparing the urban population of 1891 with that of 1881 there has been found an increase of 59 760 souls on the whole which gives a percentage of 28 82 as under —

Urban population of 1891	2 67 066
, of 1881	2 07 306
Increase	59 760
Percentage of increase	28 82

		Number	Average on total population
Total population of 1891	Males	13 23 776	
	Females	11 94 231	
	Total	25 18 007	
Hindus	Males	11 48 753	86 77
	Females	10 23 647	85 71
	Total	21 72 400	86 27
Jains	Males	79 732	0 02
	Females	87 464	7 32
	Total	1 67 196	6 64
Mohamedans	Males	95 106	7 18
	Females	83 047	6 95
	Total	1 78 153	7 07
Sikhs	Males	20	006
	Females	10	0001
	Total	30	001
Aryas	Males	101	007
	Females	34	002
	Total	135	005
Parsis	Males	21	001
	Females	17	001
	Total	38	001
Christians	Males	43	003
	Females	12	001
	Total	55	002

The gross results are—Of the total population about 86 77 per cent are Hindus 6 64 per cent are Jains and 7 07 per cent are Mohamedans

The proportion in the case of the remaining religions stands thus —

Sikhs	..	001 per cent
Aryas		005
Parsis		001
Christians	..	002

Age and Sex The statement given below is meant to show the comparison of the two sexes at each age period in the form of the number of females per 1,000 males of each age —

Age period	Total Males	Total Females	Average number of Females per 1 000 Males
Infant	53 697	55 523	1 034
1	19 751	17 374	879
2	40 069	36 952	922
3	47 757	44 083	923
4	46 565	43 958	944
5—9	1 95 820	1 74 784	892
10—14	1 57 494	1 38 022	876
15—19	96 452	81 221	842
20—24	95 151	88 050	925
25—29	1 04 071	87 356	839
30—34	1 09 833	95 396	868
35—39	69 077	55 157	798
40—44	81 512	76 509	938
45—49	49 101	43 222	880
50—54	63 361	58 649	925
55—59	31 378	25 326	807
(0 and over	62 687	72 649	1 158
Total	13 23 776	11 94 231	902

(c)—The following statement will show the proportion (per 100) of females to males afflicted at each age period

Age	INSANE			BLIND			LEPERS		
	Males	Females	Proportion (per 100) of females to males	Males	Females	Proportion (per 100) of females to males	Males	Females	Proportion (per 100) of females to males

Distribution of each infirmity by caste

The following statements will show the proportion of the afflicted to the total strength of the caste by sexes

Caste	MALES								
		BLIND		INSANE		LEPERS		EUNUCHS	
	Total number of caste	Number	Proportion to total number	Number	Proportion to total number	Number	Proportion to total number	Number	Proportion to total number
Rajput	1 38 342	403	2	55	4	46	33	13	009
Mahajan	1 07 000	705	6	52	48	40	37	1	009
Brahman	1 10 481	546	4	50	45	37	33	6	05
Jat	1 71 881	452	2	49	28	51	2	7	04
Kumhar	26 419	218	8	33	1 24	23	87	5	18
Mali	32 204	65	2	11	34	7	2	3	09
Kayasth	2 877	11	3	3	1 04	1	03	1	34
Sadh	26 568	186	6	20	75	9	3	2	07
Charan	11 502	126	10	9	78	8	69		
Bhil	36 482	220	6	17	46	18	4	3	08
Chaker	31 691	130	4	18	56	14	44	2	06
Musalman	95 106	234	2	45	47	11	11	30	31
Mina	12 215	156	12	6	49	4	32	2	16
Bhambi	1 01 273	123	1	10	009	12	11	1	009
Gujar	13 125	35	2						
Darzi	8 833	30	3			1	11		
Thori	8 204	67	8	3	36	1	12		
Chhipa	2 025					1	49		
Baori	10 353	108	10	9	87	8	77		
Khati	26 958	71	2			2	07		

Caste	FEMALES						
	Total number of caste	BLIND		INSANE		LEPERS	
		Number	Proportion to total number	Number	Proportion to total number	Number	Proportion to total number
Rajput	1 06 221	570	5	20	25	9	09
Mahajan	1 25 351	940	7	31	18	5	03
Brahman	1 00 915	781	7	28	27	7	06
Jat	1 43 562	651	4	36	25	14	09
Kumhar	24 697	259	10	16	64	7	28
Mali	28 015	105	3	2	07	7	24
Kayasth	3 278	7	2	1	33		
Sadh	25 471	213	8	5	19	4	15
Charan	9 924	156	45	7	7	1	1
Bhil	30 480	286	9	8	26	4	13
Chaker	28 738	203	7	13	45	2	06
Musalman	83 047	330	3	22	26	3	03
Mina	11 553	165	13	2	17	1	08
Bhambi	81 809	172	2	3	03	2	02
Gujar	12 319	44	3				
Darzi	8 123	36	4	1	12	3	36
Thori	7 042	57	8			1	14
Chhipa	1 882	49	20				
Baori	10 979	138	12	4	36		
Khati	22 515	37	1			2	08

Birth place The following is the distribution of the total population under each class as regards birth place

Born in Marwar

Males	12 93 877
Females	11 50 394
Total	*24 44 271*

Born in the status within the province of Rajputana

Males	17 658
Females	29 821
Total	*47 479*

Born in districts or states contiguous to the province of Rajputana

Malss	8 259
Females	10 337
Total	18 596

Born in other provinces or states in India

Males	3 949
Females	3 625
Total	7 574

Born in other Asiatic countries beyond India

Males	35
Females	54
Total	87

The results show that out of the total population about 97 07 per cent are those born in Marwar alone while the immigration from beyond the limits of Marwar territory gives an average of 2 92 souls out of every 100 Of this immigration about 1 09 per cent comes from the states within the province of Rajputana while the proportional figures for that from the states or districts contiguous as well as remote to Rajputana come up to 3 and 003 per cent respectively The immigration from other Asiatic countries outside India, being confined to Kabul only is quite insignificant

Caste The distribution of each class of the castes is shown below —

Class A —Agricultural

Males	5 28 712
Females	4 49 091
Total	9 77 803

Class B —Professional

Males	3 08 737
Females	2 94 230
Total	6 02 967

Class C —Commercial

Males	47 328
Females	52 704
Total	1 00 032

Class D —Artisan and Village Menial

Males	3 79 090
Females	3 45 942
Total	7 25 032

Class E —Vagarant Minor Artisans and Performers

Males	37 316
Females	36 176
Total	73 492

Class F —Races and Nationalities

Males	22 593
Females	16 088
Total	38 681

The following statement will show the relative strength of the main castes in Marwar

Caste	Religion	STRENGTH		
		Males	Females	Total
Rajput	Hindu	1 38 342	1 06 221	2 44 563
Gujar	Do	13 125	12 319	25 444
Jat	Do	1 71 881	1 43 562	3,15 443
Brahman	Do	1 10 481	1 00 915	2 11 396
Mahajan	Hindu & Jain	1 07 000	1 25 351	2 32 351
Mali	Hindu	32 204	28 015	60 219
Bishnoi	Do	21 015	19 008	40 023
Sirvi	Do	29 328	26 429	55 757
Kalbi	Do	11 895	15 370	27,265
Mina	Do	12 215	11 553	23 768
Bhil	Do	36 482	30 480	66 962
Girasia	Do	2 123	1 917	4 040
Charan	Do	11 502	9 924	21 426
Bhat	Do	12 604	9 955	22 559
Sonar	Do	11 802	11 410	23 212
Nai	Do	777	690	1 467
Lohar	Do	8 000	7 150	15 150
Khati	Do	26 958	22 515	49 473
Darzi	Do	8 833	8 123	16 956
Kumhar	Do	26 419	24 697	51 116
Chamar	Do	24 973	21 037	46 010
Bhanbi	Do	1 01 273	81 809	1 83 082
Baori	Do	10 353	10 979	21 332
Moghul	Mohamedan	729	753	1 482
Sheikh	Do	16 782	11 720	28 502
Pathan	Do	4 871	3 500	8 371
Parsi		21	17	38
Christian Converts		43	12	55
Sikh		20	10	22

Occupation The comparison of the number of males and females contained in each class of occupation is shown as under —

	Males	Females	Difference
Class A —Government	47 917	36 380	11 537
Class B —Pasture and Agriculture	7 60 540	6 69 308	91 232
Class C —Personal Service	53 261	41 358	11 903
Class D —The preparation & supply of material substances	1 90 282	1 81 519	8 763

Class E —Commerce the transport of persons and messages and the storage of goods	1 82 086	1 81 742	344
Class F —Professions learned artistic and minor	19 231	18 459	772
Class G —Indefinite occupations and means of subsistence independent of occupation	70 459	65 465	4 994

INDUSTRY—There is very little to be said about the industry of Marwar firstly because the industrial class do not predominate secondly because the industry is confined to common things the chief industrial product being ivory work pottery dying sewing and work of a goldsmith black smith bell metal workers and tailors

Some of the parganas such as Malani Sanchor Shergarh Sheo and Sankra, depend on other parganas for their common industrial supplies but Bali Nagor Merta Jodhpur & Didwana are advanced and meet the wants of the aforesaid parganas The rural population on the other hand is specially backward in this respect

AGRICULTURISTS—The purely agricultural group in Marwar excluding the pastoral community bears the largest proportion to the total population *i e* out of 25 18 007 souls 13 00 310 persons belong to that class of which 81 264 are urban and 12 19 046 are rural

In the eastern parganas as well as in those that lie south to the Luni river where there are generally two crops this class is found in larger number and is comparatively wealthier than those in the western parganas of Sanchor Malani Sheo and Sankra where the people generally have only one crop depending only on the rain fall and in time of famine are the first to emigrate

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CHAPTER II

THE RAJPUTS

The Rajputs form the chief military and dominant class in Marwar and stand highest in the list of castes as regards their numerical importance bearing a proportion of 9 71 per cent to the total population and of 11 25 per cent to the total number of Hindus

The statement given below will show the number of several Rajput clans that are found in Marwar

Name	*Males*	*Females*	*Total*
Rathores	56 637	30 203	86 840
Bhati	15 171	11 983	27 154
Chohan	13 856	11 933	25 789
Kuchhwaya	5 489	8 439	13 928
Sisodia	4 864	8 755	13 619
Punwar	5 899	5 219	11 118
Solunkhi	3 790	3 233	7 023
Parihar	3 386	3 019	6 405
Tunwar	1 116	890	2 006
Jhala	118	88	206
Others	28 016	22 459	50 475
Total	1 38 342	1 06 221	2 44 563

The Rajputs have been the ruling race of India from time immemorial and are therefore termed Rajputs or the sons of Rajas Formerly they were also known by the name of Kshatriyas and belonged to the two ancient Solar and Lunar dynasties The former ruled at Ajudhia and the latter at Piryag (now Allahabad) Generations flitted by—till after the great Mahabharta war when the foreign inroads ravaged the country the two families lost their power and the spread of Budhism in India added more to their weakness Other castes rose and occupied the kingdoms founded by the Rajputs To get rid of these usurpers the Bashisht Muni and other Rishis as is commonly believed performed the ceremonies of Jag at Abu and produced Agnibansi Rajputs from Agnikund It formed the third dynasty of Rajputs which dates its origin to a period nearly 2 500 years back It consisted chiefly of Punwars

Chohans Solunkhis and Parihars The ancient dynasties of Soorajbansi and Chundarbansi Rajputs also revived and their various branches such as Rathores Sisodias and Kuchhwayas and Tunwars Bhatis and Jarichas established their authority in Gujrat and Rajputana Many branches of Punwars Chohans Solunkhis and Parihars are also found in Marwar as noted below some of them are mere cultivators but a few still possess *a very small portion of land and are called Bhomias*

Punwars—(1) Sodha (2) Sankhla (3) Bhayal
Chohans—(1) Sonugra (2) Sanchori (3) Deora (4) Borah
Solunkhis—(1) Bagela (2) Balote
Parihars—(1) Eenda

MUSALMAN RAJPUTS

There are also some Musalman Rajputs in Marwar numbering about 22 437 They are called Musalman Sepahis but only nominally so as they scarcely differ in their customs and manners from the Hindu Rajputs They are for the most part the Bhatis and Chohans who were forced into conversion during the Mohamedan period and are generally found in the western and eastern parts of the country The Bhati Musalmans whose conversion dates from the time of Shahab-ud din Ghori up to the end of Aurangzeb s reign (1193 1684) are called *Sindhi Sepahis* and the Chohans who were made Musalman by Feroz shah Tuglak in about 1383 A D are known by the name of *Kaim Khanis* Their total number in Marwar is 4133

There are three things in which chiefly consists the honour of the Rajputs viz (1) the possession of land (2) the parda system of females and (3) a good Sagpan or high matrimonial alliance The Rajputs attach a very high value to the possession of land and their position varies in proportion to the quantity of land they hold They are on no account willing to part with their land even at the risk of their life Colonel Tod refers to Manu who says the Rajputs may part with wife to preserve their land but seeing the general tendency of the people we should make no restriction in the matter and quote an old saying current in Marwar to which the Rajputs still adhere to the very letter

Dhan jatan Dhara Palat tan Tirya Paruntan Tao—Teen Divus yeh marunra kiya Raja kiya Rao

i e when either property or land or a wife is lost these are the three occasions for a Rajput to die whether he be a Raja or a Rao

There are several classes of land holding Rajputs in Marwar in accordance to the rate of rent they are required to pay—

(1)—Tenants *i e* those who pay rent to the Raj or Jagirdar at the rate paid by common cultivators

(2)—Mukata payers—*i e* those paying rent in one fixed sum, which is generally less than the usual rate

(3)—Dumba payers or those who pay very small amount of rent by way of Istamrar

(4)—Bhomias or those who do not pay any rent for their land

(5)—Juna Jagirdars who enjoy some fields in return of a certain Jagir previously held by them

(6)—Jagirdars or Sirdars &c

Those Rajputs who do not hold land have no importance at all in their family circle and are considered as mere sepoys leading a life of dependance on their Zemindar brethren who even refrain from eating together with them Such Rajputs are called *Hulkhur* or *Ghar ka Dhanee*

PARDA SYSTEM

The seclusion of women is maintained with severe strictness by the Rajputs It is best observed by those who are owners of land and can afford the necessary privacy The females of the poorer classes however cannot adhere to it very strictly and can fetch water from the wells or supply meals to their hus bands on fields

SAGPAN

The Rajputs take a great pride in having a high matrimonial alliance but this can only be possible in the case of a well to do man The poorer the man is the lower becomes his connection in this respect so much so that he is gradually reduced to the level of a Natrayat Rajput But if he improves his means of subsistence or happens to become a rich Zemindar his social status is raised and he can marry the daughters of his relations who refused him once without even giving any of his in return

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The Rajputs of Marwar are fine looking tall and strongly constituted me1 simple and affable in their manners and have no prejudices in religious matters as is the case with the Rajputs of eastern India They are kind and obliging but when they turn out Barotias they become as cruel as possible and are ready to commit the most dreadful atrocious acts The characteristics of Rajputs are best told in their traditions The deeds of chivalrous gallantry and the acts of resolute heroism per formed by the Rajput heroes and heroines in times of yore are well known in the annals of India and need not be reiterated here

The Rajputs of the eastern parganas seem to be more advanced than their western brethren Almost all the principal Jagirdars and Sirdars reside in the eastern part of the country They are intelligent and neatly dressed and have good pucca houses to reside in The Rajputs of the western parganas are on the contrary plain and simple Their houses are no better than huts of mud thatched with straw They are usually found in dirty clothes and are consequently designated by the title of *Maili Pachhewari i e* those who wear dirty clothes

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The use of strong drink is very common among the Rajputs in which they drown their old enmities It is the free use of this and similar indulgences says Colonel Tod prohibited by ordinances which govern the ordinary Hindu that first induced me to believe that these warlike races were little indebted to India It is generally consumed in the eastern part of Marwar but opium is chiefly used in the western parganas It is resorted to on every occasion both of joy and sorrow It is a custom that if the two persons who are at variance with each other exchange opium from the hands of one another the old grudge at once disappears and the parties become reconciled once for all The use of leathern pipes or *chamar posh* forms not the less interesting thing in some pleasure parties of the opium-eating Rajputs and has equally been a pleasing subject of versification for the Charans and Bhats to recite on such occasions

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The mode of succession among the common Rajputs of Marwar (cultivators or bhomias) is by an equal division of the property among the sons of the deceased In some cases the

division is made in consideration of the number of wives and not of the sons as for instance if a person has five sons—two from one wife and three from the other—the whole property is to be divided into two equal portions instead of into five and given to the sons of their respective mothers Among the principal Sirdars and Jagirdars the law of primogeniture is observed and in case of there being no issue adoption is made from the nearest relations

———

The Rajput can have more than one wife When a girl is once betrothed the marriage is deemed indispensable as the proverb says—

Koari nahin chhoote biyahi chhootjai—*i e* it is possible to divorce a married wife but not a betrothed girl

A Rajput can also marry in any clan excepting only the *goth* of his father and has no hesitation like other castes of Hindus in eating at the house of his son in law He can even marry the daughter of his own clan s daughter provided the father s *goth* is excluded Thus a daughter of a Mertia Rathore if married to a Kuchhwaya Rajput can give her daughter in marriage to a Rathore of Champawat or Kunpawat Khamp

The proper age for marriage among the Rajputs is when the parties attain to puberty But in some cases the daughter is to wait for a still longer period if the father is a victim to poverty or if the desired alliance is not available The girls are not called in their husband s house by their own name but by the name of their families clans as Chohanji Rathoreji &c

The system of intermarriages is also very prominent among the Rajputs Giving daughters in marriage is considered to be a source of reconciliation to the families concerned however an old and bitter enmity might be existing between them and the number of daughters thus given can fairly compensate an equal number of murders committed by the members of the brides family

It will not be out of place to give here some brief description of the ceremonies that are in vogue among the Rajputs of Marwar in connection with the betrothals and marriages

Betrothals are usually contracted by the parents of the bride and bridegroom through a Charan or Bhat and when it is verbally agreed upon the father of the girl sends a *Tika* for the

country men but being assured of an offer of the Godwar District with a fort he consented and married the girl by way of Nata The Rana did not come out of the palace for 3 days whereupon his companions grew uneasy and asked Kanar Deo either to bring out the Rana or to prepare himself for fighting The Rana however summoned his people near the palace and showed them his face through a window From that time it has become a custom in the family of Ranas to show face at the time of marriage and it is called *Biah ki Jhanki* In short this marriage was considered a Nata and those Rajputs who owing to their poverty or old age could not marry in their caste used to have recourse to it By this way they got themselves married but their relations and other caste-fellows ceased from eating or drinking together and having intermarriages with them Thus a separate class of Rajputs called Natrayats was formed and they began to intemarry between themselves Other Rajputs also who thus contracted Nata and became out-caste joined them

The custom observed at the Nata is that the widowed lady who desires to be thus remarried goes to her father s house and the person seeking for her hand marriages her on payment of a Nata fee which varies according to the social status of the Nata maker but does not exceed Rs 140 in any case Her late husband s parents have nothing to interfere in the matter But the clothes ornaments and children if any from the former husband are resorted to them The new husband gives new clothes ornaments and *chura* to his bride and takes her home generally on the night of Saturday or Monday and in some cases on Tuesday and Sunday In Jalor she is taken to her new husband s house in day time too No Nata can be contracted in a Khamp to which the parents of the widowed lady or of her late husband belong

Enquiries also show that Rajputs of good caste if they marry a Natrayat girl are sure to lose their caste by so doing and the offspring of the marriage would also be regarded as out caste But at the same time there exists a contrary saying to the following effect — *Natrayat ki tiji pirhi gurh charhe hai i e* a Natrayat girl after three generations ascends the fort or in other words can be married to a fort holding Jagirdar or Raja No instances however are forth-coming to establish the fact and the origin of the proverb seems to be quite a mystery

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RATHOR

The Rathors are the most illustrious of all the tribes of Surajbansi Rajputs and are by far the most numerous of all Rajput class in Marwar Their total number is 86 840 bearing a percentage of 35 50 and forming very nearly a third part of the aggregate number of Rajputs as returned in the present census The proportion of males to females as a whole among the Rathors of Marwar comes up to 65 2 to 34 8 per hundred Their distribution in each parganah will be found in the Supple mentary statement appended to the 1st volume of the Marwar Census Report

Kanouj had been the original home of the Rathors from which they migrated to Marwar in about 1211 A D under Rao Siaji the founder of the Jodhpore Ruling family The present chief H H Raj Rajeshwar Maharaja Dhiraj Maharaja Sri Jaswant Singhji Bahadur G C S I is the twenty-seventh in de scent and thirty-seventh in succession on the cushion of Marwar from Rao Siaji The following chiefs are also of the same clan or *biradri* as the Jodhpore house —

Bikanere	Ratlam	Jhabua	Sitamow
Kishenguth	Idar	Amjehra	Silana

There are more than 100 off shoots or *Khamps* that have sprung up from this dynasty The figures of the present census for each *Khamp* as well as their distribution in each parganah are given in the extra statement of the 1st volume In each *Khamp* there are several Jagirdars and also *Bhomias* and Zemindars The Jagirdars number about 894 of which 122 are Tazimi Sardars They are divided into 34 branches of which following are the chief—

Jodha	Rupawat	Mertia
Bhiot	Champawat	Karamsot
Kurnot	Kumpawat	Udawat
Patawat	Jaitawat	

The estates held by Rathor Sardars have sprung up during the existence of the present state and were given as maintenance or in lieu of services rendered to the youger branches of the chief s family

The Kuldevi or family deity of the Rathors is *Nag Naichian* Its original name was *Rajeshuri* or *Ratheshuri* It took its present name after the village Nagana in Pachbhadra where a temple

for it was built by Rao Dubarji. There is also a temple in the Jodhpore fort near *Zenana Deodi* and almost every Rathor village has a than dedicated to the deity. It is usually under the shade of a neem tree for which reason the tree is regarded as sacred by the Rathor.

Many Rathors are also followers of Shiv and Vishnu and they worship Hanumanji, Gogaji, Pam Deoji. The Mertia Rathors pay great respect to *Char-Bhujji* whose temple there is in Merta. They generally wear a *pincha* over their turban in honour of the deity. It is a small piece of silken cloth with coloured tassels tied over the turban by way of *sarpech*. The Rathors of Jodha, Udawat, Champawat and Kumpawat clan are followers of Vishnu and trust in *Gokalva-Gusain*. They regard *Nathdwara* as place of worship.

The ancient history of the Rathors is best told in their annals. The Mogul Emperors, says Col. Tod, were indebted for half their conquests to the *Lakh Turwar Rathoran*, the 100,000 swords of the Rathors.

Lord Frederick Roberts the other day on his inspection of the newly organised Jodhpore cavalry thus testified to the many excellent qualities of the Rathors:—

In the life of Col. Skinner we are told that if we seek for a picture of chivalrous gallantry, unswearing fidelity and fearless self devotion we have to turn to the cavalry of the Rajput States and particularly to that of the Rathors. We shall then find acts of resolute heroism that have not been surpassed by the troops of any age or country.

The following words from the speech of His Excellency the Marquis of Dufferin at Awa speak volumes of the characteristics of this martial race of *Maru*—the home of the most ancient and famous chivalry in this ancient and famous land of *Rajasthan* :—

It is well known in the annals of India that the chiefs of Marwar have ever been distinguished for their valour and for the chivalry with which they have ever been inspired as well as by the loyal feelings and devoted manner in which they have in the past rendered their services through their legitimate sovereigns.

Enough of the noble Rathors, the most distinguished clan of the great Rajput race.

———

BHATI

The Bhatis are next to Rathors the most numerous of all the Rajput tribes in Marwar Their total number according to the present census comes up to 27 154 which bears a percentage of 11 10 and forms nearly the eighth part of the total Rajput population

The Bhatis belong to the Yadu family of Chundarbansi Rajputs and trace their lineal descent to Krishna Colonel Tod calls them the most illustrious of all the tribes of Ind

After the two families of Pandus and Kauravas were brought to end in the Great War of the Bharta the survivors of the descendants of Krishna retired to Central Asia where they founded Gazni and other countries Being driven back they migrated to Panjab where they held supremacy for a long period Some say the Bhatis derive their name from their long residence at Bhatnere in the Panjab But according to Colonel Walter as well as Dr Hunter, they take their name from an ancestor named Bhati who was renowned as a warrior when the tribe was settled in the Panjab From Bhatnere they came to Derawal and thence to Jeysalmere their present capital

The Bhati Rajput as described by Colonel Tod is not so atheletic as the Rathor or so tall as the Kuchhwaha but generally fairer than either He would not eat boar As regards the marriage ceremonies among the Bhatis it is optional for the father of a girl to reject the betrothal when once contracted though it is hardly the case with other Rajput tribes

Jesa and *Raolots* are the chief branches of the Bhatis that are found in Marwar Here they also hold several jagir and possess lands chiefly on account of the matrimonial alliances they have always been foremost to make with the Rajas and chiefs It is only on account of such connections that the Raolot Bhatis are usually styled by their relations though in jokes as *Bai Mungas*

CHOHAN

The Chohans are described by Colonel Tod to be the most valiant of the whole Rajput race and had been once very powerful They were the last Hindu rulers of Delhi after the *Tunwars* and as appears from the old coins Tamba Patars and other inscriptions they also had supremacy in several places in

Marwar where they number about 25 789 and still hold extensive land by way of *Bhomichara* as well as in lieu of services done to the state The ratio they bear to the total number of Rajputs is 10 54 per cent

The Chohans are one of the four Agnikula races being produced from Agnikund at Abu as mentioned above Several minor castes of Hindus also deduce their origin to them

The most important Khamps that sprung from the Chohans are the Deora Hada Sonigra Nadol Nirban Purbia and Sanchora

A considerable number of the Chohans was forced to *Islamism* by Ferozshah Tuglak in about 1383 A D The chiefs of them are the Kaim Khanis who number about 4 133 in Marwar

Shakambari Mata is the chiefs goddess worshipped by the Chohans

Goga had also been a man of celebrity among the Chohans A thread of his name is usually tied as a ready cure to one whom a snake bites The day held sacred for him is the *Bhadon Sud 9th* and is termed *Goganum* His Mahomedan followers call him *Goga peer*

The mode of succession among the Chohans of Sanchor and other western districts is generally by equal division of property among the sons of the deceased as well as by consideration of the number of wives

The Natrayat Rajputs owe their origin to the Chohans who introduced the system of *Nata* Kanar Deo the Raja of Jalor was the first Chohan who married his widowed daughter to the Rana of Chitor by way of *Nata*

KUCHHWAHA

The Kuchhwaha Rajputs were returned in Marwar in 13 928 They stand fourth in serial order bearing a percentage of 5 69 and forming a seventeenth part of the whole Rajput population in Marwar The proportion of females to males *among the Kuchhwahas is however high being 60 59 to 39 40* per *hundred* The reason of the excess might be explained by the fact that the Kuchhwahas are chiefly the Ganayats and their daughters are consequently given in marriage on a large scale *to the Rathors* and other Rajputs of Marwar

The Kuchhwahas trace their lineage to *Kush* the second son of *Rama* They migrated from Ajudhia to Narvar thence to Rothas and lastly to Amer —where many branches sprung up from them the chief being of Shekhawats Nirookas and Rajawats

The Kuchhwahas are mostly the followers of Vishnu a very few of them being also Shivites and Shaktik Their family deity is *Jamwai Mata* There are no Natrayats among the Kuchh wahas and as a rule their women wear no ornaments of silver on their hands and ears but golden ones

The Shekhawats are the descendants of Shekhaji who was styled so after the tribe of an Islamic saint named Shekh Burhan to whose prayers he owed his existence The saint had directed Mokal (the father of Shekha) who prayed to be no longer childless to have a cow sacrificed at the birth of his son and have him sprinkled with the blood by which means he was destined to be the patriarch of a numerous race But Mokal being a Hindu the advice was not however literally followed and Shekha was sprinkled with the blood of a goat instead that of a cow As a mark of reverence to the saint s injunctions the Shekhawats make their children wear ' *Muddea* and put on a blue tunic and cap till six years of age As Colonl Tod says they also abstain from boar s flesh and eat no *Jhatka* meat in which blood remains

The Nirookas form the ruling family of Ulwar and the Rajawats claim to be the nearest relations and heirs to the Jeypore Chiefs

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SISODIA

The Sisodias are a famous branch of Gelot Rajputs to which the ancient house of Udeypore belongs Their total numerical strength in Marwar according to the present census comes up to 13 619 the number of females being nearly double to that of males The same remarks for the excess in the number of females might be applied here as in the case of Kuchhwahas The Sisodias bear a percentage of 5 56 to the total number of Rajputs

The Sisodias show great respect of Eklunga Mahadeo from very early ages and to whom as they believe their ancestor *Bapa Rawal* was indebted for his conquest of Chitor They were

called Gelots till the time of *Bapa* but after the latter s residence in village Sisod his descendants assumed the name of Sisodias It is said that they formerly abstained altogether from the use of liquor but now their oath seems to be null and void They are mostly found in the Godwar District where they hold Jagirs

Ahara Chundrawat Suktawat and *Ranawat* are the chief *Khamps* of *Sisodias* The Ranawats form the chief Patvi branch among them as are the *Jodhas* among the *Rathors* and the *Rajawats* among the *Kuchhwahas*

PUNWAR

The Punwars are one of the four *Agnicula* races whose origin has already been noticed in the beginning of this chapter Their total number in Marwar according to the present census is 11 118 which b ars a percentage of 4 54 to the total Rajput population of the country The Punwars had once been the most powerful race to which belonged Bikram and Bhoj the greatest Rajas of ancient India whose names are household words even up to the present day They attained an early consolidation of their dominion and enjoyed extensive sovereign ties as an ancient saying denotes—

Pirthi bara Punwar—Pirthi Punwaran tani
Ek Ujeni Dhar—Duje Abu bethno

i e —The Punwars are the greatest on the face of earth and the world is of the Punwars The seat of their power is in the first place Ujjen and Dhar and secodly the mount of Abu

In Marwar the Punwars came from Abu Dharni Barah had been the most celebrated Punwar Raja of Balmere and his nine divisions of Marwar are still known as *Nau Kot Marusathali* They are thus explained—

Murdowar Savant huo—Ajmere Singhsu
Gudh Pugal Guj Mul—Huo Ludharwa Bhanbhu
All Pal Arbudd—Bho Raj Jalandhar
Jog Raj Dhar Dhat—Huo Hansu Parukkar
Nau Kot Kiraru Sanjugat—Thar Punwaran thapia
Dharni Barah Dhar Bhaian—Kot bant jue jue kla

i e —Dharni Barah divided the whole land of Punwars into nine *Kots* and gave one to each of his brothers having kept Kot Kiraru for himself Mundore was given to Savant Ajmere to Sindhu Pungal Gudh was made over to Guj-Mul and Ludharwa

to Bhan Abu came to the lot of All Pal and Bhoj Raj obtained Jalandhar or Jalor Jog Raj got Dhat or Umarkot and Parkar came in the possession of Hans Raj

But such partition of the kingdom however soon weakened the power of the Punwars as a whole and being overwhelmed by Bhatis Chohans Rathors and Parihars they were gradually wrested of their possessions and driven away from the country A few branches of the Punwars—*viz* Sodha Sankhla and Bhayal are still found in Marwar They hold land merely by way of *Bhomichara* and subsist on cultivation There is no great Jagirdar among them

Widow marriage is also allowed amongst the Punwars and in some places in the eastern part of Marwar they as a custom burn the dead bodies in a reverse position

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SOLUNKHI

The Solunkhis are returned to be only 7 023 in Marwar and stand seventh in numerical order among all the Rajput tribes bearing a percentage of 2 86 only They are of the Agnicula race and their another name is *Chaluk* According to Colonel Tod the Solunkhis were once important as princes of Sorun on the Ganges ere the Rathors obtained Kanouj

They ruled for many years at Tonk Gujrat Toda and the Dekhan Being driven from Gujrat under their leader Raja Karan by Alauddin Khilji they occupied the Ranak hills between the territories of Sirohi and Marwar whence they scattered over in Marwar and are found as Bhomias in the parganas of Jaswantpura and Bali

They are the worshippers of Vishnu The use of drink is not very common among them In Sanchor there are found some Solunkhis to which the ruling family of Rewah belongs

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PARIHAR

The Parihars are said to be the Agni Bansi Rajputs being produced from Agni kund like Chohans Punwars and Solunkhis

They were once a very powerful tribe and ruled at Kabul from which they migrated to Ajudhia and thence to **Marwar**

Here they occupied Mundore and held it for a long period But they are now found in very small numbers being only 6 405 as returned in the present census Their proportion to the total number of Rajputs is nearly 2 61 per cent

The Parihars are the worshippers of Vishnu Their family deity is the Chawanda Mata which has its temple in the Jodhpore fort They also show respect to *Bur Peepal Nimb* and *Rohira* trees and regard it inauspicious to cut them Nahar Rao had been a celebrated man among the Parihars whose *Gupha (cave)* there is at Mundore where the people frequently go to worship him The marriage ceremonies and funeral rites of the Parihars are much like those of the Rathors and Bhatis of Marwar

Enda is the most important branch of the Parihars and occupies the sandy tract known by the name of Endawati which lies in the west of Jodhpore The Rathors owe their possession of Mundore to the Endas Mundore was wrested from Rana Rupra the Parihar sovereign by Jalal ud-din Khilji in 1293 A D but it was taken back by Rana Ugamsi (the Enda Sirdar) in 1395 and made over to Rao Chundaji in marriage as the proverb says —

Chunda Chouri char diri Mundore daije
Enda tauu ubkar Kamdhuj kadhi na bisre

i e —The Endas gave the fort of Mundore to Chundaji in dowry of their daughter the Rathors ought not to forget this act of their kindness

It is said that in very ancient time some Enda Rajputs who became out-caste joined the low caste people as for instance the Lukhnia Dheds (a low caste) trace their origin to Lukhaji who was a Rajput of Enda clan The Endas do not eat boar

Some very strange superstitious beliefs prevail among them concerning their own clan They believe every individual of their Khamp to be incapable of being injured from lightening and attribute this blessing to the prediction of one of their ancestors name *Khakhoji* about whom good many strange stories are current Another [illegible] Endas is that no [illegible] is ever to break-out with [illegible] their home (F[illegible] being under the speci[illegible] their fami[illegible] [illegible] *Mata* and it is [illegible] of this the pilgrims at [illegible] to go

wali whenever an apprehension of the out break of any such disease in entertained

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TUNWAR

The Tunwar Rajputs claim their descent from Raja Judhishtra of the Pandu family Their number in Marwar as compared with other Rajput tribes is very small being 2 006 only and bears a proportion of 82 to the total number of Rajputs They are said to have held the supremacy at Delhi for a very long period which fact has given rise to the proverb— *Jab tab Dilli Turwron ki* i e the Tunwars do always possess Delhi

There is another tradition which refers to the erection of a pillar at Delhi by Anangpal the founder of the Tunwar Dynasty A holy Brahmin assured the Raja —says Dr Hunter—' that the pillar had been driven so deeply into the earth that it reached the head of Vasuki the serpent king who supports the world and consequently had became immovable whereby the dominion was ensured for ever to the dynasty of its founder so long as the pillar stood The incredulous Raja ordered the monument to be dug up when its base was found redenned with the blood of the serpent king Thus convinced Anangpal at once commanded that the shaft should be sunk again in the earth but as a punishment for his want of faith it appeared that no force could restore it in its place as before Thus the pillar remained loose and hence the saying—*Killi to dhili bhai Tunwar hoai mut heen*

The sovereignty of Delhi was afterwards wrested by the Chohans and the Tunwars consequently migrated to Jelupatan now known by the name of Torawati in the Jeypore state whence they came to Marwar Here Ramdeo Tunwar was believed to be a man of miraculous power and his *Samadhi* is situated near Pokaran where a large fair is held every year It is mostly attended to by the low-caste people as says the proverb—*Ramdeoji ko mile so dhed hi dhed milk*

The manners and customs of the Tunwar Rajputs are much like those of Bhatis Their chief clans are *Jator* and *Kelor* a large number of which was forced to Mohamedanism by Shahab-ud din Ghori in about 1193 A D

There is not any big Jagirdar among the Tunwars in Mar-

war and their chief occupation is cultivation as well as personal service

JHALA

The Jhalas are a branch of Makwana Rajputs to which the ruling family of Jhalawar belongs They are found in very small number in Marwar being returned as 206 only They are said to have originally come from Kuchh and afterwards settled in Gujrat under Harpal where his descendants came to be styled as Jhala From Gujrat they proceeded to Marwar Meywar and Haroti

The State of Jhalawar in Rajputana owes its origin to Zalim Singh Jhala a Minister of Kotah It was dismembered from the State of Kotah in 1834 and created into a new principality as a separate provision for the descendants of Zalim Singh in recognition of the valuable services rendered by the latter to the British Government in the suppression of Pindaris in 1817

The Jhalas generally live on cultivation in Marwar

GUJAR

The Gujars form the third caste of the group Military and Dominant the Jats and the Rajputs exceeding them in point of number Their total numb r according to the present census comes up to 25 444 (males 13 125 females 12 319) which bears a proportion of 4 18 per cent to the total strength of the group

The Gujars are not regarded in Marwar as a dominant caste being chiefly the cattle breeders and dealers though they were once very powerful in Gujrat and the present chief of Samthar in Bundelkhand is also a Gujar by caste The Gujars termed in Sanskrit as Gurjars are identified with Gurjis a tribe of Gurjistan or Georgia in Central Asia They first came in the Panjab where as says General Cunningham they gave their name to several important places such as Gujranwala, Gujrat and Gujar Khan Afterwards they migrated to Delhi and Ajmere and thence to Surashterdes where they overpowered the Balbhipore Raj and occupied the whole territory called after them as Gujrat and Gujar Khand

The Bhats trace the origin ot the Gujars to Rajputs on the supposition that many Rajput Gots such as Tunwars Chohan

Chandel are in vogue among them but on the contrary several Gots of Gujars are also found among other castes as for instance there are Gujar Gor among the Brahmans Bar Gujar among the Rajputs and Gujar Pathan among the Afghans

In Marwar the Gujars came from Ajmere and are largely found in Parbatsar and other eastern parganas They are mostly cattle breeders and for this reason have their abodes generally outside a city or at an un occupied part of a town which fact has given rise to a proverb *Gujar jahan Ujar*

The Gujars form a chief class of *Dhabais* in Eastern Raj putana their women being chiefly preferred for this purpose by the Rajputs of that part They take a special pride in following that profession and are much delighted to be styled by the name of Patail In some part of Rajputana as well as in the Delhi district they are also notorious for committing offences of thefts highway robbery &c though in other places they on the con trary serve as Sepahis and Chowkidars The Gujars are said to be unfaithful and at the same time malicious They have no firm resolution and are always fickle minded as the proverb runs—*Gujar Nazar Mer Kutta—Soi piche sat mutta i e*— Gujars Nazar, Mers and dogs always change their opinions They have in mind to do one thing before they go to bed but change it seven times after they get up

The Gujars are the worshippers of Deri Mata Deoji and Bheronji and wear Phuls in their honor They eat meat and are also accustomed to drink

Deoji had been a chief object of worship among the Gujars He flourished some 650 years ago and performed several miracles at Meywar His shrine was built at Chitor by Sanga Rana who also used to wear a golden Phul in his honor The Pujaris of Deojis shrine are generally Gujars and they do not marry at all

A Gujar widow can contract Nata with her late husband s brother which is rarely the case with other Hindus

A son in law can be adopted among the Gujars without any change of his Got if there be no issue

A dead body is first shaved among the Gujars before it is carried to be burnt and *Saradh* is performed on the day of Diwali festival

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JAT

The Jat is the most numerous caste in Marwar, even surpassing the Rajputs in point of number The figures for the Jats as recorded in the present census come up to 3 15 562 (males 1 71 181 and females 1 43 562) which bear a proportion of 51 8 per hundred to the total number of the group they belong to They constitute a greater portion of the husbandmen in Marwar being nearly one fourth of the total agricultural population of the country They are numerous in the Districts of Jodhpore Nagor Merta and Parbatsar They are called Jats because they were produced as they suppose from the hair (Jat) of Siva Numerically they head the list of caste though politically they are not of much importance in Marwar Their origin as well as their position is fully described by D C Ibbetson Esqr in the last census report of the Punjab where they are the most interesting people in every respect According to him the Jats are not distinct from the Rajputs both belonging to a common stock He regards the distinction between Jat and Rajput as social rather than ethnic Colonel Tod says he classes the Jats as one of the great Rajput tribes and extends his identification with the Getae to both races but here General Cunningham differs holding the Rajputs to belong to the original Aryan stock and the Jats to belong to a latter wave of immigrants from the north west probably of Scythian race

There are three divisions of Jats in Marwar The first consists of the original or Asli jats who have preserved their purity of blood They are divided into two sections Godara and Punia —so called after the names of their founders They do not intermarry among themselves

In the second division are included those who belong to the Joint Jat Rajput stock as many Rajputs for fear of Musalman invaders betook themselves to the occupation of Jats and thus became affiliated to them

The third division comprises the families of Jats of inferior social rank termed Anjna jats They are called after the names of the villages they dwell in such as Mundel of V Mundwa Endania of V Endana Dhadel of V Dhedia &c

The Jat of Marwar although not following the military profession is in appearance tall brave and physically strong He is laborious and hard working preserving at the same time

the instinct of original independence He is an object of fear when seen alone in a jungle as the people generally say —

Jungal jat na chherye hatan bich Kirar
Runghur kabhi na chherye jab tab kare binas

i e —Do not provoke a Jat in a jungle or a Bania in his shop and never a Rajput who is sure to bring ruin some time or other

The Jat is regarded as the best cultivator of the country and is famous for great diligence in improving his land According to the saying—*jat jahan that*—a village inhabited by Jats is always expected to be in a flourishing state He is usually styled Chaudhri or Patail The Jat is also a good jester and a very outspoken man A Juggler or an acrobat does not like to show his performance in the presence of a Jat as the latter is always bold enough to betray the dextrities of his art *Nat bud awe Jat bud nahin awe*—is a common saying in Marwar which shows that a Jat is more cunning and artful than a Nat

The Jats are usually fond of jagree the use of which is very common among them and which confirms a betrothal previously contracted

Widow marriage is also in vogue among the Jats and is performed in a very simple manner If a widow desires to contract *Nata* the custom observed is that the new bride groom stands in front of his house with a load of grass on his head which the widow takes down and carries it in followed by the bride groom If the Nata is contracted on behalf of the male the latter usually taking off a pot full of water from the widow s head enters the house followed by the widow

If both the parties belong to separate villages the widow is usually carried to her new husband s home during the night time the general belief of the people being that whoever happens to see the face of the widow before she reaches her new home is sure to meet his death within six months from the date

There is a Punth among the Jats the followers of which are called *Jasnathi* Jats They are Sidhs Jasnath the founder belonged to village Katrasar in Bikanere He introduced the Punth in about 1488 A D The Jasnathi Jats are mostly found in Bikanere and in Marwar they are chiefly confined to village Panchla in Nagor The chief distinction of the Punth is that the followers usually tie a black cord round their neck and

bury the dead bodies especially in some cattle folds near their houses instead of burning them like the ordinary Jats If a Jasnathi Jat has an ordinary Jat women for his wife she will have to observe all the ceremonies of the Punth Similarly a Jasnathi woman if married to an ordinary Jat will be treated as an ordinary Jat woman

Teja had been the chief object venerated by the Jats of Marwar Ajmere and Kishengurh He belonged to village Kharnal in Nagor Once it happened that some Mers carried away the cattle belonging to the Gujars of village Paner in Kishengurh where his father in law used to live They applied to Teja for help who pursued the Mers and had the cattle restored to the Gujars But he fell wounded in the strife and was bitten by a snake in the tongue which caused his death His wife burnt herself alive on the spot with his remains From that time a large fair used to be held at Kishengurh in honor of Tejaji It is now held at Parbatsar in Marwar and is called *Tejaji ka Mela*

The following account of the fair from the Gazetter of Marwar by Col C K M Walter will be in place here

The Parbatsar fair is held in the month of Bhadon (August) and lasts for ten days Bullocks are sold in large numbers It is attended by about 10 000 people and is held in honor of Tejaji The way the fair came to be held at Parbatsar in Tejaji s honor is that in the time of Maharaja Bije Singh there was a very sharp Hakim at Parbatsar who found that Marwaris especially Jats went in great numbers to the Sarsara of Kishengurh and that a good income was derived by the Kishengurh Darbar in consequence so knowing that the chief object which took the Jats to Sarsara was to worship at Tejaji s Shrine he made up a story that Tejaji had appeared to him in a dream and desired that he should be worshipped in future only at Parbatsar so the Hakim had a figure made representing Tejaji and ordered all Jats on pain of punishment to come to the Parbatsar fair and not to go to Kishengurh The Darbar derives a revenue of from Rs 5 000 to 6 000 a year from this fair which is attended chiefly by Jats

Rev M A Sherring M A in his Hindu Tribes and Castes thus speaks on the subject

The Jats have the idea that if a man bitten by a snake tie a cord round his right foot and repeat the words Tejaji he will

recover Most Jats wear round their necks an amulet of silver representing Tejaji on horse back his sword drawn, and a snake in the act of biting his tongue

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DESI-MUSALMAN

A few words have already been spoken about the Desi-Musalmans or as they are termed Musalman Rajputs They consist of the following Rajput Tribes—(1) Gor (2) Tunwar, (3) Chohan (4) Gehlot (5) Parihar (6) Bhati (7) Daima (8) Sisodia

Of these the Chohans and the Bhatis named after their conversion as Kaim Khanis and Sindhi Sepahis respectively form a large part and will consequently be dealt with separately

A few years back they mostly followed Hindu ceremonies They used *Torans* on marriage occasions and worshiped Mataji also but now they are accepting Mohamedan precepts

They do not give their daughters in marriage to Sheikhs, Pathans or Syads though they eat together with them Like the Hindus they exclude four Gots while contracting marriages among them They have got their own Bhats and Mirasis The system of Nata is also in vogue among them

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KAIM KHANIS

The total number of Kaim Khanis in Marwar is 4 133 They were originally Chohan Rajputs and their conversion dates from the time of Ferozshah as previously stated They came to Marwar originally from Shekhawati and are mostly found in the eastern parganas of Didwana Merta and Nagor Their ancestor Karamsi Chohan son of Moti Rai the chief of Dadrera in Hissar was converted to Mohamedanism by Syad Nasir an officer of Ferozshah Tuglak in about 1383 A D He was kept at Hissar by Nasir Ali as his son under the name of Kaim Khan Subsequently his other two brothers were made Musalman and were named Zen Uddin and Zabruddin Thus the discendants of the three brothers were known by the name of Kaim Khani Zendan and Zabran respectively but now the

three together are known as Kaim Khanis only After the death of Syad Nasir Kaim Khan rose in power and got Hissar in Jagir till at last Khizar Khan the Emperor of Delhi being suspicious of his character caused him to be thrown into the river Jumna from the fort His sons Taj Khan and Mohammad Khan were expelled from Hissar They lived for sometime at Jeysalmere and Nagor and subsequently founded two separate principalities of Fatehpore and Jhunjhunu which their descendents held under the title of Nawab till 1731 A D The last Nawabs were Kamyab Khan and Ruhulla Khan who being overpowered by the Shekhawat Kuchhwayas returned to Marwar The descendents of Kamyab Khan of Fatehpore are still found at Kuchaman in Marwar

The Kaim Khanis are mostly found residing in Shekhawati They are also living though in small number at Hissar and Narnaul where Ikhtiar Khan the eldest son of Kaim Khan had been once in full authority A large number of them is also employed in Hyderabad (Deccan) under military service

The Kaim Khanis are Musalman only nominally They are ignorant of Quran Hadis and other Mohamedan precepts and on the other hand they correspond to Rajputs in many instances Unlike the Mohamedans they use *torum* on marriage occasions and observe the ceremony of *pheras* after *nikah* Like the Hindus they wear golden *phuls* round their neck and silver rings in their ear They also distribute Tiag to Mirasis as the Rajputs do to the Charans

They abstain from eating together with Pardesi Musalmans In some places at Shekhawati they eat drink and even smoke together with the Rajputs In their dress they are very much like Hindus The same is the case with their women who like Hindu females observe Silsatam and other Holi and Diwali festivals A Kaim Khani usually avoids marriage with his uncle s daughter He can give his daughter in marriage to a Pathan or Syad without taking any from him in return The Pathans of Karoli are the chief to form marriage connections with the Kaim Khanis of Marwar

The chief occupation of Kaim Khanis are military service trade and *mazduri* In Shekhawati there are some Kaim Khani Jagirdars A few are also employed in Marwar and Hyderabad as Jamadars and Resaldars Formerly they were not the less notorious than the Shekhawats and Ladkhanis for dacoiting

and robbering so that even up to present they are under the supervision of Thagi and Dacoity Department

The Kaim Khanis of Marwar are tall in stature and strong in constitution They are hard working and at the same time simple and ignorant

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SINDHI

The Sindhis form a large part of Musalman Rajputs in Marwar They are mostly found in Sheo, Mallani and Sanchor where they are chiefly cultivators and herdsmen They originally belong to the Yadu family of Chanderbansi Rajputs but now consist of various tribes such as Bhati Sodha Tunwar and Rathor Their conversion dates to a period some 1,200 year back when Mohammad Kasam commenced his invasions of Sindh from Arabia

The Sindhis are divided into various clans or Firkas the chief of which are Sama Sanad Gajju Bhia Panno Sithar Somra and Mohr

The Sama clan is called so after the name of its founder and traces its pedigree to Bhati Rajputs Sanad and Gajju were originally Sodha Bhia and Panno are said to have been descended from Tunwars and Sithars declare themselves to be of Rathor origin

Somra and Mohr boast themselves highly for being of purely Mohamedan blood

Dhatis and Khudalis are the two chief subdivision of Sindhis in Marwar as regards their original residence The Dhatis are those who originally occupied the tract that extends from Thar Parkar to Sukhar and Rori They have got their fixed homes to dwell in The Khudalis are those who had for their original home that sandy part of Sindh which lies to the north of Jeysalmere and which is termed Khudal They are largely found in Marwar They usually dwell in temporary thatched huts numbering not more than five in any place They dont think it necessary as they usually say to arrange for their permanent dwellings simply because life is transitory although they generally live longer than the people of other castes in Marwar The chief means of their subsistence is their cattle which chiefly consist of cow goat and sheep In hot weather they generally select lower plains which are comparatively cooler

the Punjabi form of Mali and some of them as *Phulara* or *Phulwara*

PITAL OR KALBI

The Pitals are realy the same as the Kalbis though they have returned themselves separately in Marwar their respective numbers being 35 156 and 27 265 or 62 421 in all They follow no other profession but cultivation and are called Chowdhris They as umed the nam of Pital after their migration to Patan and in the eastern part of Marwar they chiefly go under the same name In Malwa and the Deccan they are however known as Kalbis The origin of the name Kalbi might be traced to the Parsian word *Kalba* which means a plough but the local tradition assigns a different etymology of the name being derived from *Kol* or *Kul* a family and *be* two which means one produced from two families The Kalbis are said to have sprung from the combination of Rajputs with some of the Brahman woman of Gujrat where the former had sought refuge for fear of Musalman invasions over their country about the twelvth century A D Hence the derivation of the name The Kalbi women still abstain from the use of liquor and meat being originally Brahman by caste and do not join their husbands in taking meals and also keep their vessels separate as the latter do not observe such restrictions

The original home of Kalbis in Marwar was Bhinmal now amalgamated with Jaswantpura whence they proceeded to Patan in Gujrat From Patan they came to Pachphadra and thence to Siwana

The chief *Khamps* of Kalbis are Parihar Chohan Solunkhi Gayal &c each of which is again divided into various sub clans being chiefly called after the names of birds or animals such as *Tantia Kag Bichhu Baya Buk Kakal Buka &c* They are the worshippers of Vishnu Some being also the followers of Shakti The former do not observe any of the funeral ceremonies prevalent among the Hindus As regards the marriage ceremonies one peculiar to the Kalbis is that on the marriage day some *Moth* and *Rajra* is cooked in a large vessel round which the parents of bride walk together (the father preceding the mother) and after making *puja* of the food thus cooked they both eat it together

The Kalbi wowan do not wear *churas* of *lac* but ivory ones of white colour Silver ornaments are generally used for the nose ears and neck and those of brass for feet with the exception of a few villages in the district of Siwana where gold supplies the place of silver and the latter that of brass

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BISHNOI

The Bishnois have been returned as 40 023 in Marwar They were originally Jats and owe the foundation of their sect to Jambhaji a Punwar Rajput who was born in 1451 A D and led the life of an ascetic and a celibate He is said to have performed many miracles In 1487 when a famine broke out in Nagor and about 800 Jats were emigrating he arrived there and with a maund of grain he fed them for three years This led the conversion of the Jats to Vishnuism Jambhaji being regarded by them as an incarnation of Vishnu and hence the origin of the name Bishnoi Another interpretation of the word is that as the doctrines of the new creed numbered 29 or in other words *bis* (twenty) and *nau* (nine) the adherents of the sect therefore came to be called as Bishnois

They are numerous in Marwar only and have the same clans or sub divisions among them as the Jats Widows are also allowed to contract *Nata* Their chief occupation is cultivation and they also keep large number of camels In their rites and ceremonies they partake of both Hindu and Musalman religion

The following extract from the Punjab census report of 1881 will fully explain the tenet and practice of the Bishnois —

They (Bishnois) abstain entirely from animal food and have a peculiarly strong regard of animal life refusing as a rule to accompany a sporting party they look upon tobacco as unclean in all its form they burry their dead at full length usually at the threshold of the house itself or in adjoining cattle-shed or in a sitting posture like the Hindu Sanyasis they shave off the *choti* or scalp-lock and they usually clothe themselves in wool as being at all times pure They are more particular about ceremonial purity than even the strictest Hindu and there is a saying that if a Bishnoi s food is on the first of a string of 20 camels and a man of another caste touch the last camel the former will throw away his meal In their marriage ceremonies

they mingle Mohamedan with Hindu forms verses of the Quran being read as well as passages of the *Shastras* and the *pheras* or circumambulation of the sacred fire being apparently omitted

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SIRVI

The Sirvis form the chief class of minor agriculturists Their total number in Marwar as ascertained from the present census *is 55 757 There are two chief divisions of Sirvis called Kharria* and *Jenewa*

The Kharria Sirvis are so called from having their abode originally at *Khari Khabar* on the Luni They are now found in Malwa Meywar and Marwar They are stated says Major General Sir John Malcolm to be the descendants of twenty four Rajputs who alone survived their Prince Anand Ram Raja of Kolapoor when the fortress of that name was taken by stratagem about six hundred years ago These Rajputs were so ashamed at having survived their Prince that they threw aside their swords and shields and dropped the name of the Rajput for ever taking in its stead that of Sirvi a derivative of the Rangree word *Sir cultivation* thereby intimating they would thence-forward devote themselves to the cultivation of the soil and to this day the Sirvis are found as the best cultivators in Central India Their skill in ascertaining where to dig well so as to come speedily to water is as extraordinary as it is well *attested*

The chief object of worship among the Kharria Sirvis is Aiji whose *Dargah* there is at Bilara and the priest or *Peer-Murshad* of which is termed *Diwan* Their females have so deep a regard for the deity that whenever they begin grinding their corn they usually set apart the first handful of grain in the name of *Aiji* and keep it carefully till the cart called *Aiji ki behli* which is usually taken round to collect such stores of grain arrives at their villages Among animals they show respect to the cow They eat flesh and use drink too *Nata* is permissible among them and as a rule they bury their dead

The Jenewas do not trace their origin to Rajputs but give a different tradition of their descent claiming their pedigree to one Bije Pal a disciple of *Goram Rishi* of mount Abu Bije Pal used to take no food but milk Once on his return from pilgri

mage he happened to stay at Pali where he married a Paliwal Brahman girl named *Jesodha* contrary to the injunctions of his Guru or priest the *Rishi* Jesodha gave birth to a son who was named Jenoje and his descendants came to be called *Jenewas* Their original home was Jenapore in Sirohi whence they came to Godwar in Marwar and afterwards scattered over the country Their widows are allowed to remarry and when a *Nata* is thus contracted the ceremonies of betrothal are first to be observed just in the same way as in the case of original marriages The use of milk is considered indispensible to complete a betrothal They abstain from the use of meat and liquor

Both the *Kharrias* and *Jenewas* intermarry the only distinction being that the former bury their dead while the latter burn them The *Kharrias* have no objection to the use of meat and liquor whereas the *Jenewas* altogether abstain from it

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FOREST AND HILL TRIBES

Under this group are included the Mewatis Mers Minas Bhils and Grassias Their total number according to the present census aggregates 95 547 of which 51 204 are males and 44 343 females the proportion per hundred to the total agricultural class being 9 77 and to the total population of Marwar as 3 79 The Mewatis as well as the Mers are not very numerous nor they are of any great historical interest in Marwar as they are in Ulwar and Bharatpore so we have very little to say about them

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MEWATI

The total number of Mewatis in Marwar is only 422 the males being 212 and the females 210 They are the inhabitants of Mewat a tract of country lying in Ulwar and Bharatpore They settled in Marwar for the first time in the district of Jaitaran whence they spread in other parts of the country They were originally of the *Yadu* Rajput clan and were called Mewatis by the old Musalman historians after their conversion

The expression *Mewati* says Col Percy W Powlett in his Gazetteer of Ulwar usually refers to the ruling class while *Meo* designates the lower orders The latter term in evidently

not to modern origin though it is not met with in history and the former is now unusual *Khanzada* having taken its place

Sir John Malcolm describes the Mewatis as the most desperate rouges in India Though they are stigmatized says he as robbers and assassins they are at the same time admitted to be faithful and courageous guards and servants to those in whose service they engage

Though they are usually reckoned as Mohamedans yet they follow both Hindu and Musalman religions They observe no Hindu festivals but Brahmans take part in their marriage contracts and they observe some Hindu marriage ceremonies Their chief occupation is cultivation but they are not first rate agriculturists

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MER

The Mers were returned in Marwar as 355 only—males 172 and females 183 They form the mass of the population of Merwara and in Col Tod s time were bold licentious marauders In Marwar they are found only in the districts of Bali Sojat and Jaitaran The name is derived from *Mer* a *hill* and signifies hill men There is a proverb which fully explains the designation— *Mer aur Mor unche par razi hain* i e Mers and peafowl love the heights

The Mers trace their lineage to Rajput chiefs who took Mina girls to wife Col Tod also classes them as a branch of the Minas but in Elliots materials for the history of India we find that they have been suspected to be a relic of the Medes an Indo Scythian tribe that crossed into India from central Asia The people on the whole are a very dirty race and from their habit of living in high places they are very indifferent about washing They consume a good deal of tobacco but very little opium

The following extract from the Gazetteer of Rajputana will show the social and religious customs of the Mers —

Although the Mers consider themselves Hindus and are generally classed as such yet they are little fettered with Brahmanical rites and ceremonies They eat three times a day maize and barley bread being their principal food but they will eat the flesh of sheep goats cows and buffaloes when it is procurable In matters of religion they do not trouble them

selves much with the orthodox divinities of Brahmanism The chief deity worshipped is *Mata* Allahji is a common deity and the deified heroes *Deoji* and *Ramdeoji* also find worshippers

The peculiarity of their notions towards females is thus described by Col Tod —

The Mer following the customary law handed down from *his rude ancestry and existing long* before the *written* law of Manu has no objection to a widow as a wife This contract is termed *Nata* and his civilized master levies a fine or fee of a rupee and a quarter for the license termed *Kagri* On such marriage the bride groom must omit in the *Mor* or nuptial coronet the graceful palmyra leaf and substitute a small branch of the sacred *Peepul* wreathed in his turban Many of the forms are according to the common Hindu ritual The *sat phera* or seven perambulations round the jars filled with grain piled over each other—the *gat jora* or uniting the garments—and the *hatleva* or junction of hand of bride and bride groom are followed by the Mers The facilities for separation are *equally* simple If tempers do not assimilate or other causes prompt them to part the husband tears a shred from his turban *which* he gives to his wife and with this simple bill of divorce placing two jars filled with water on her head she takes whatever path she pleases and the first man who chooses to ease her of her load becomes her future lord *Jehur le or Nikle took the* jar and went forth is a common saying amongst the mountaineers of Merwara

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MINA

The Minas are the well known predatory class and their total number in Marwar amounts to 23 768 They come next to Bhils in numerical order and are mostly found in the districts of Jalor and Godwar

The Meos and Minas are said to be connected with each other and they also formerly intermarried The similarity between the words Meo and Mina says Col Powlett *suggests* that the former may be a contraction of the latter Col Tod assigns the same etymology to the word *Mina* as that of *Mera* and *Mairote* all designating mountaineers from *Mair* or *Mer* a *hill* A distinction is made says he in the orthography and pronunciation of the designation of this race *Mena* meaning

the *Asil* or *unmixed class* while *Meena* is that applied to the *mixed*

There are however two classes of Minas in Marwar Those living in the North eastern parganas of Marot Nawa and Sambhar reckon themselves superior to those living in Southern parganas of Godwar and Jalor who are called *Dhedia-Minas* The two sections neither intermarry nor eat together

The Minas of the North eastern parganas belong to the same tribe as that found in Jaipur which country they are said to have held previous to the advent of the Rajputs and where they are still the hereditary guards and also perform the ceremony of *tika* or investiture for the new chief They are generally of two classes the *Zemindari* and the *Chowkidari* though Col Powlett doubts there being any hard or fast line between the two They are divided into different stock families of whom as stated in the Rajputana Gazetteer some claim descent from a cross between Minas and Brahmans the others mostly from a cross with Rajputs Their claim to Rajput descent says Mr Ibbetson is probably well founded though they are said to spring from an illigitimate son of a Rajput and in woman s slang one woman is said to *give mina (Mina dena)* to another when she accuses her of illicit intercourse Some of the Minas of Marot and Nawa however trace their descent from a Gujar clan called *Khari* and declare to have come in Marwar from Dhundhar their original home being the village Nandgaon on the river Jumna Though they generally follow the Rajput laws of marriage still they perform the ceremony of *Saradh* on the *Diwali* festival as the Gujars do

There are numerous clans of these Minas of which 14 only are found in Marwar as noted below —

(1) Chhapila	(8) Bansunwal
(2) Jep	(9) Chitta
(3) Jarwal	(10) Nogara
(4) Bagri	(11) Sira
(5) Pakhri	(12) Bungrani
(6) Bundus	(13) Chindra
(7) Manotal	(14) Osar

They are the followers of Shaktik religion and worship *Jiwan-Mata* which has its temple at village Riwasa in Jaipur and which is believed to drink as many cups of liquor as may be brought before its mouth The deity also finds its worshippers

among other castes besides the Minas These Minas eat flesh drink spirits and pay great attention to omens They are said to be excellent cultivators

The Minas of Godwar and Jalor or as they are called the Dhedia Minas though large in numbers are lower in social standing than the Minas of North eastern parganas and because they eat the flesh of cows the other high caste members would not eat and drink from their hands They are divided into numerous clans of which about 69 are found in Marwar

Of these clans the Jawatra and Khoda Minas claim to be the *Asli* or *unmixed* and they represent the earlier tribes who as the local tradition says were the followers of Raja Sehsar Bao who in time immemorial is said to have taken shelter in the Aravali hills for fear of Parsaram when the latter determined to destroy the Kashatria class altogether

The other Minas being largely of mixed blood claim irregular descent from the Rajputs who after the overthrow of Chohan supremacy under Kanar Deo of Jalor sought refuge with the Minas and began to intermarry with them

The Parihar Minas are said to have descended from Shoma son of Nahar Rao Raja of Mundor who married a Mina women settled in the Kherar and became the progenitor of its present inhabitants and of others scattered over the adjacent districts They are numerous in Bundi They do not eat the cow and the wild boar It is said that a former Parihar Prince was led to a stream near Pokur while pursuing a boar the waters of which cured him from a loathsome disease Since then the animal is considered sacred by all clans descended from the Parihars

Other castes are also found to have mingled with the Minas besides the Rajputs as for instance the Ranawat Kumhar Kachi &c which bear the names of some of the Mina clans This alludes to the fact that the Minas while practising depredations used to carry away the persons they met with to their hills without any distinction of caste and creed and would not allow them to come back unless they were paid suitable ransom

The *Dhedia Minas* though not abstaining from the flesh of cows are all Hindus They worship Devi Bheron and Mata and make offerings of liquor buffaloes and goats to the latter They have no order of priesthood and their *gurus* are Gurras

allowed to wear gold Silver is used for hand and neck and brass for feet ornaments

There are two sects among these Minas—*Dasa* and *Bisa* But there is no distinction of caste between the two and they also both intermarry The chief points of difference however are that the former are invariably criminal while the latter earn their livelihood by *mazduri* The *Dasa punthis* burn their dead while the *Bisa Minas* bury them and they are also regarded as *Gurus* by the former

The Minas for generations were wholly given to robbery and general lawlessness their national weapons being bows and arrows From their very childhood they practised crime and with a view to make themselves capable of bearing all kinds of hard ship they used to walk bare footed on thorns and bushes without minding the scorching heat of summer or the shivering cold of winter Having thus undergone the preliminary training they formed *Daragras* or parties to commit robberies and dacoities on highways One of the followers who usually took his seat on the top of a hill to keepwatch while his other companions were engaged in looting was called *Tonkia* He generally received a double share of the spoils on account of the greater risk he used to undergo If any follower was killed in contest his loss was not to be openly mourned by his family members

The following extract from the life of Padia Mina a noto rious out law will explain characteristics of this aboriginal tribe which in the absence of any special calling had made dacoity their profession —

Padia before his capture in August and execution in November 1887 had been a scourge for several years to Marwar and its adjacent borders He was a dacoit of dacoits—a veritable Rob Ray expert as Tantia Bhil but withal magnani mous like Robinhood Padia committed many dacoities but confessed 33 and always managed like his prototype Tantia to elude the clutches of the police notwithstanding special precau tions were adopted to ensure the suppression of crime His movements were mysterious he was now here now there now a dacoit next moment a *Sadhu* then a coolie In guises varied and many he used to knock about in Marwar and commit depredations as opportunities presented hoodwinking the men who were in pursuit of him But at last Nemesis overtook him He was fifty years old when he was captured—a deformed a

sorry looking fellow—maimed and one eyed but his bearing was orderly his mind unhinged his spirit boyant be-speaking presence of an inert genius Daring and adventurous as Padia was his mother was quite an Amazon She reproached the son and flang away from him for his cowardice Why did you not kill yourself when you were captured exclaimed this virago—fire darting from her eyes

Padia met his death on the scaffald with fortitude Before his execution he drank ate and danced quite unmindful of the doom that was on him He fastened the rope himself and closed a life that was terror to Western Rajputana for several years

But course of time has now refined the character of Minas and they are more and more being pursuaded to adopt peaceful habits A glance at the latest annual report on the settlement of criminal tribes will show that a large number of Minas are cultivators possessing about 63 290 Bighas of land The system of granting *pattas* the introduction of *chowkidari* and the compensation out of *lag bag* have greatly suppressed crime Not long age a certain number of Minas in the district of Sojat had made an agreement between them swearing not to commit theft in future and for this purpose erected a *Gadotra* or commemo ration stone at village Chirpitia in confirmation of their promise In the same way the Minas of Endla Gudah having joined the Kabir punth led by one Rajia Thori have given up the use of flesh and liquor

The Minas of Bhadrajun had also been very troublesome and had ever maintained on the whole a semi independence of the Darbar Formerly they used to live in two *Mewasas* one on the hill called the *Barla Mewasa* and the other at the foot of the hill called the *Maila Mewasa* The position of the former afforded a good refuge to the Minas after committing crime and the Minas of the latter place had also easy access to the hills But now under the new arrangement the Minas of both the places have settled down on plains binding themselves at the same time to lead a peacefull life In short the efforts of the Darbar have gone a great way in pacifying the wild temper of Minas who are now on the whole taking themselves more and more to agricultural employment

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BHILS

The Bhils were returned in Marwar as 66 962 out numbering all the other Forest and Hill tribes of the group They are found almost in all the parganas and especially abound in the villages bordering on hilly tracts and jungles

They are a pre-Aryan race and according to Col Tod the earliest people that inhabitated Mewar We also find traces of Bhils before the advance of the Aryans into the Deccan A Bhil women Sri Wata by name is said to have made presents of some *bers* or plumps to Rama (an incorvation of the deity) during his wanderings through the wilderness of *Dandaka* which though tasted before and thereby defiled but were accepted gracefully in consideration of the sincere love and regard the woman entertained for the great hero of ancient Ayudhia which fact is thus sung in a hymn—*Bhilni ke ber Sudama ke tundol rach rach bhog lagayo i e* so kind and merciful is the Almighty Lord that he accepted with great pleasure the *bers* or plums presented by a Bhilni and also feasted with equal delight on the cooked rice supplied by Sudama Further we are told that in the Adi Parvan of the Mahabharta mention is made of a certain Bhil who had attained extraordinary mastery over the bow practising the art by placing before him an image of clay of Drona Charrya the preceptor of the Kurus and Pandus Arjuna the foremost warrior of the triple world coming to hear of the marvellous skill of the Bhil requested his preceptor to ask the Bhil for the thumb of his right hand as a *Dakshina* Drona did as his favourite pupil desired and such was the regard the Bhil bore towards his preceptor that he unhesitatingly cut off his thumb and laid it at the feet of Drona

The name is believed to be derived from the Dravidian *Billu* a *bow* The Bhils boast their descent from Mahadeo who as stated by Dr Hunter had intercourse with a female he met in the woods and by her had many children One of them ugly and vicious killed his father s bull and was banished to the mountains and forests His descendants have since that time been called Bhils or out castes

The Bhils are divided into a variety of clans of which many are found in Marwar some of them are as noted below —

(1) Dabi (2) Margat (3) Lekhia (4) Gatar (5) Dubal (6) Gundi (7) Goyal (8) Rathora (9) Parmar (10) Chohan

(11) Daiya (12) Inwatia (13) Karwaya (14) Alia (15) Iidia (16) Thededa (17) Chur (18) Kaleda (19) Karwa (20) Bochia (21) Solunkhi (22) Bhati &c

The first four clans claim to be the original or unmixed others contain Rajput element in them while some are apparently huddled together as a group by simple contiguity of habitation or by the banding together of neighbours for plunder or self defence

They profess the Shaktik religion and worship Chawanda Mahadeo and Mata (the deity of small pox) They show much respect to a local deity name *Pabu* whom they are said to have accompanied on a large scale in his gallant expeditions Almost every Bhil has a *than* in his house dedicated to him and there are temples in many parts of Marwar representing *Pabu* on horse back with a spear in his hand The prodigies of valour performed by the hero are greatly celebrated in songs by the Bhils in their own dialects but they are generally not very intelligible and at the same time unmelodious as the proverb says —

Kain Charan ri chakri kain Arun ri rakh
Kain Bhil ro gaono—kain Satia ri sakh

i e Service under a Charan the ashes of the Arun wood *the songs of the Bhils* and the evidence of a Sathia (a low caste) are of very trifling consequences

The Bhils live together in *pals* which appears to be a scattered series of isolated huts They usually follow the lead of some local head man or principal clansman All cases and quarrels are settled by Punchayats and any on disobeying the orders of the Punches is excluded from the community or has to pay a fine not exceeding Rs 11 They are said to be very superstitious and strongly believe in ghosts and departed spirits to keep which at a distance they generally wears charms and amulets They have faith in witch-craft and there are *Bhopas* or witch finders in every large *pal* Omens are also religiously believed in and a cat crossing a Bhil s path when starting on any particular business will send him home again at once

Lieutenant Mildmay thus remarks about their oaths and ceremonies — There are some oaths and ceremonies which no Bhil will venture to break One is swearing by the dog the Bhil placing his hand on the head of the dog prays that if what he says be not true the curse of the dog may fall upon him

Another oath is sworn by taking a small quantity of *joar* into the hand and holding it up praying that the grain he eats may bring curses and destruction on him should be speak aught but truth A third oath is sworn by placing the hand on the head of his son In many instances when these oaths are made use of, written agreements are given by which the person swearing agrees that should any serious or extraordinary injury happens to himself or his family within a cartain time he will consent to be held guilty or to have stated a falsehood

Among the Bhils the name given to a child after brith has generally some connection with the hour and date of its birth and in some cases it is named after the day of the week on which it was born

Marriage among the Bhils is a question of concern to the father who seek out a bride for his son after arranging the *dapa* with her parents About one fourth of the total expenses incurred on marriage by the bride s parents are usually paid to the latter by the bridegroom s father Betrothals are first contracted and the marriage generally takes place as soon as the girl arrives at puberty They have their own priests who partake in the ceremony but sometimes an elderly member of the bride s family officiates After the usual ceremony of *pheras* the bride is placed on the shoulder of each of her relations in turn and danced about till exhausted The Bhils are very suspicious of their wives who are generally very particular in their relations with the other sex

The Bhils widow can also contract Nata or Karewa On the death of an elder brother the next takes his widow but an elder brother cannot take a younger s widow She either returns to her parents or finds another husband in another *got* or clan

The Bhils burn their dead generally in a reverse posture but the babies and virgins and those who have died of small pox are buried and if within a certain time no one else dies of the disease it is disintered and burnt They believe that the spirits of the dead parent haunt places they lived in during lifetime A few days after the death as described in the Rajputana Gazetteer one of the deceased s relations often announces that he has been told in dream that the spirits rests on a certain hill when the relatives erect a platform there and deposit on it a quantity of liquor and rice Ten or twenty days after the cremation the friends of the deceased assemble at the house of the

next of kin who spends some forty rupees worth of liquor on the occasion On their arrival a quantity of Indian corn is set to cock and in the meantime the company shave one another and drink the liquor provided When the corn is ready the hoast gives each a dhak leaf full of it and dismisses them —

After the death of a Bhil his wife and his sons are the legitimate heirs and in the absence of these two the brothers succeed but daughters and other female relations are entitled to any share in the deceased s property

The Bhils generally wear coarse cloths and their children remain almost naked for a number of years They are very fond of ear rings Brass ornaments are generally worn by the women

The Bhils form the lowest caste and are superior only to *Mehtars* or *Bhangis* for says Dr Hunter when they cannot get grain they feed on wild roots and fruits on several kinds of vermin on animals that have died a natural death and probably in remote places on the flesh of the cow

Though Bhils were formerly inveterate thieves and robbers they are now losing that character possessing about 1 48 878 bigahs of land and act also as *Shikaris* messengers and general servants They also cut and sell grass and manufacture baskets &c In some villages they act as *Dhunias* or cotton cleaners

There is another class called Bhilala which is a cross between a Bhil and Rajput but it is not found in Marwar and is chiefly confined to the Vindhia range The Bhilalas do not intermary with the Bhils nor can their widows make Nata or Karewa as the Bhil women do

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GRASSIAS

The Grassias were returned in Marwar as 4 040—males 2 123 and females 1 917 They are found in the district of Godwar only and are mostly residing in the villages of Siwana Koyal bao Karon Goria and Thundi beri which lie along the Aravalli range They have no other designation and go under the same name also in Meywar and Sirohi There are also Grassias in Gujrat and Malwa but they do not belong to this tribe being Rajputs by caste the term Grassia in Gujrat and Malwa corresponding to the *Bhomias* of Rajputana

Grassia is derived from *Gras* which means a *subsistence* literally and familiarly a *mouthful* Col Tod identifies the origin with the Celtic word *Gwas* said to mean a *servant* In the Gazetteer of Rajputana they are stated to be half breeds being the descendants of Rajputs who were married to Bhil women but they themselves generally deny being in any way connected with the Bhil tribe The local tradition however says that after the defeat of Kanar Deo the Chohan Raja of Jalor by the Turks in about S year 1388 the Rajputs were forced to take themselves to hills where they overpowered the Bhils the abori ginal tribe that inhabited the tract made Kanar Deo s son Rao of Merpura to whom they still owe allegiane and settled there on grant of subsistence or *Gras* and are the efore called Grassias The other Rajputs living on the plains looked down upon them as degraded and ceased to have matrimonial connections with them Thus the name came to be applied to a separate set or group of persons thus associated They have got their own internal *gots* and rank below the Rajputs and above the Bhils in social order The Rajput clan names found among them are the Sisodia Chohan Punwar Solunkhi Parihar and Mori who trace their lineage to the Yadu family

The Grassias worship Siva Bheron and Devi which are their chief deities Their priests are called *Bhopas* who are gene rally of their own caste and Brahmans also take part in their ceremonies They are said to hold all animals sacred that are of a white colour whether cow sheep or goat The reason of this is stated to be that at some remote time fire once broke out in the hills inhabited by the Grassias by which a large number of animals and quadrupeds was burnt Among them there was also a white bullock which being half burnt could not be disting uished and the Grassias taking the animal for a stag feasted on it to their satisfaction But when the real fact was revealed they felt extremely repentent and from that time began to entertain special regard for all animals of white colour

Holi and *Gungor* are the chief festivals observed by the Grassias The former is celebrated with great eclat men and women dancing close together by parties The latter is also observed with equal rejoicings the females dancing in rings called *Ghumar* with green plants of barley over their heads while the males dance round them playing pipes and beating drums They have their own songs which are understood by

no one else except the Bhils The subject treated in these songs chiefly refers to trees and birds

The Grassias also believe in omens Whenever they have to do any thing they first go to the temple of *Bheronji* and *Mataji* and make offerings of wheat barley and maiz The *Pujari* or as it is generally called the *Bhapa* returns some corn to them which they count If the number corresponds to what was desired the work is undertaken otherwise it is abandoned altogether

Marriage among the Grassias is generally performed in three ways The first is that called *Mor bandhia* in which all the ceremonies of *phera chowri* and *mor* are duly observed as among the ordinary Hindus the Brahmans being also required to take part The second kind is that called *Pehraono* which is performed only by a nominal observance of the ceremony of *pheras* no Brahmans being required to attend The third way is that termed *Tanana* in which no betrothal takes place and the ceremonies of *Chowri* and *Phera* are altogether omitted The boy seeks out a bride for himself while tending cattle in the jungle where he touches the girl he selects to be his wife The engagement is then announced to the parents A few days after the announcement the parents of the bride collect the *Punches* and the village headmen commonly called *Sailots* who settle the *Dapa* or marriage fee which usually consists of 12 calves and 12 pieces of cloth and is paid to the parents of the bride by the other party beside the remuneration of the *Punches* and *Sailots* which does not exceed one calf and one piece of cloth for each After the *Dapa* is settled the bridegroom takes the bride to his home In some instances however the girl instead of being touched by her future husband in the jungle is taken home without any intimation to her parents who missing her set out with a contingent of few retainers to search for her When the girl is thus traced stones are thrown over the house of the party in fault The *Punches* and the headmen then intervene and reconcile the parties by arranging *Dapa* as described before The payment of *Dapa* is not always instantaneous it may be realized after two generations

Nata or *Karewa* is also allowed and a Grassia can even take a married woman for his wife on payment of *Dapa* to her living husband Even a nephew can take his aunt to be his wife and the same may be done by an uncle in the case of his nephew s wife

The Grassias burn their dead On the subsequent meeting of relations on the twelveth day meat and *dalya* of maiz is served It is called *Kandhia Masar* is performed whenever one can afford it

The mode of inheritence among the Grassias is the same as with other Hindus all the brothers receiving equal portions The sisters get no

The Grassias have their huts separately built on hills No other castes reside in their villages except the Bhils who form their *Rayots* Each village has its separate heriditary headman or *Sailot* who occupies the position of a *Thakur* and his orders are implicitly obeyed Their chief occupation is cultivation but they are not very industrious As long as they have maiz in store which forms their staple food they do not care for any thing but when the stock is exhausted they live only by selling *fire-wood and grass although their hills abound in honey and moslei* which they leave for the Bhils to deal with They are not addicted to predatory habits and are always found honest and true They quitely pay their rent on fixed terms to Raj officials who visit their villages twice a year No body dare to take away anything out of their villages without their permission If one does so the general belief is that he would either die or fall sick unl ss he makes a present of some clothes and a red turban to the owner who is supposed to cure the sufferer instantaneously by spitting over his body and for this reason the Grassias are believed to have a hand in witch-craft

The Grassias are simple and mild and in appearance like Rajputs They are always found armed with bows and arrows They drink liquor and opium is largely consumed and is a chief medium of reconciliation between parties at dispute The old men are generally much respected especially by the females

The ordinary dress of a Grassia consists of a long rag round the head a waist-cloth and a *Dhoti* The females often use black *Ghagra* and wear *lac churas* on the arms and silver or brass bangles on the legs Gold and silver necklets are also worn Cotton is not made use of even in the winter season when fire-wood is only burnt which is called *Si rakha i e* protecting from the cold

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monies of betrothal also differing in different tribes The custom of *Nata* or Kerewa is not permissible among them

Property is equally divided among the Brahmans between the sons on the death of the father As a rule daughter s sons do not inherit but the Srimali Brahmans failing male issue of their own adopt daughter s sons

CHHENIAT

The Chheniat Brahmans consists of six different tribes *viz* (1) the Daima (2) the Gour (3) the Gujar Gour (4) the Parik (5) the Khundelwal and (6) the Sarsut Their aggregate number forms nearly one fourth part of the total Brahman population in Marwar

Tradition assigns the organization of the system of Chheniat to Maharaja Sawai Jey Singh of Jeypur who is said to have got up some 150 years ago the ceremony of the *Aswameda Yuga* or *sacrifice of the horse* a virtual assumption of universal supremacy in which he invited all the Brahmans of different countries & requested them to eat together thus attempting to unite them as one The Brahmans on the other hand proved too rigid to be trespassers on sacred ground or to poach on their home preserve But the Maharaja was vain enough to introduce some reform in commemoration of the grand event he had undertaken He thereby forced the Brahmans of his own country to unite as one and thus the six tribes noted above who ate together came to be called as Chheniat It did not however effect upon their manners and customs which remain up to present as varied as before They can only eat together but they do not intermarry As the Brahmans of Marwar had also taken part in the ceremony the system of Chheniat also prevails here but since the last 50 years the Gour Brahmans have been excluded from the Chheniat community of Marwar as the latter have begun to intermarry with Sikhwal Brahmans who have no objection to eating bread from the hands of the Mahajans

THE DAIMA

The Daima Brahmans form the majority among the Chheniat They trace their lineage to Dudhich Rishi Many of their subdivisions in Marwar are named after the villages in the Nagor District such as Asopa Kasalya Kathor Anana Dubaria Didwania &c They follow Sumartik religion or *Panchayatan*

Puja, i e worshipping the five deities—Shiva, Vishnu Shakti Ganesh and Suraj together Their Kuldevi or family deity is called Dudh Muth of which there is a temple at village Manglod in Nagor where a large fair is annually held in honour of the deity in the month of Asoj

The marriage ceremonies or funeral rites are almost the same among the Daimas as are among other Brahmans In some villages, however the dead body of an old man is usually carried in a sitting posture

The Daimas do not eat flesh nor do they drink water from a well in or near a mosque Their females usually wear two Dupattas' or sheets when they go out and generally tie an extra piece of cloth over their Ghagra or petticoat They do not fetch water as other women do and also do not use glass Churas but ivory ones

The Daimas from the literate class of Brahmans in Marwar as a saying runs— Behna puchh bhave Daima puchh *i e* say either a Daima or a learned one both mean the same thing Their chief occupation is to read Vedas or to recite Kathas The system of Punchayat is observed chiefly among the ' Kasalyas Asopas and Kathor whose elderly members are termed Bias The Asopa Brahmans chiefly prefer Raj service and they are said to have held important posts of Durbar Vakil at the Mahratta court and with the earlier British Residents at Delhi

THE GOUR

The Gour Brahmans though forming the fountain head of numerous Brahmanical tribes are found in very small number in Marwar They state they have come from Gour in Bengal but Sir H M Elliot regards it improbable for the whole tribe of Gour to have not only left their native seats but to have crossed through the country of the Kanoujias and dwelt on the other side of them The Revd M A Sherring in quoting the tradition of the Gour Taga Brahmans an off shoot of the Gour who officiated on the occasion of Raja Janamayaji ordering a sacrifice for the destruction of serpents as referred to in the Mahabharta asserts that their original seat was Hariana in the Punjab from which they spread out into other parts General Cunningham suggests that Gour is the old name of Gonda while Sir George Campbell in his Ethnology of India makes

the word as a mere abbreviation of Guggar or Ghargur a chief tributary of the Sarswati According to the local tradition they trace their descent from Galub Rishi and declare they have originally come from Bengal with Raja Man Singh of Jeypur during the reign of Akbar They are divided into 1444 clans of which very few are found in Marwar They profess Vishnuism Though they state they have come from Bengal they abstain from the use of meat and fish They are very rigid in preserving the purity of their caste They are generally not literate and mostly subsist on private service

THE GUJAR GOUR

The Gujar Gour form an offshoot of the Gour Brahmans tracing their descent from Gotam Rishi Their original home in Marwar was the village Gorai which from its being in the vicinity of Guzrat gave the tribe the name of Gujar Gour They are divided into four Gotras and have got 84 *khamps* or sub-divisions They are followers of Shiva some also worshipping Vishnu and are the Prohits of Maheshri Mahajans The same customs and manners prevail among them as are in vogue with the Gour Brahmans though they cannot intermarry with the latter

THE PARIK

The Parik Brahmans trace their lineage to a Rishi named Parasur They are said to have come in Marwar from the North Western Provinces and settled for the first time in Sambhar and Nagor They are divided into 103 *khamps* on sub divisions of which many are found in Marwar They follow Vishnu and worship Balab-Kul or Sampardhai They differ in their marriage ceremony from other Brahmanical tribes in the fact that they supply *Chura* to the bride after the ceremony of phera is performed and it is also optional with them to reject the betrothal when once contracted Their chief occupation is to do puja but those living in the country are generally cultivators others employing themselves in private service

THE KHUNDELWAL

The Khundelwal Brahmans originally came as is generally believed by them from Khundela in Jeypur named after their

ancestor the Khundel Rishi They are divided into 52 clans of which very few are found in Marwar and their names are mostly after the villages they dwell in They are chiefly engaged in private service, a very small number being also cultivators

THE SARSUT

The Sarsut Brahmans take their name from the River Sars wati in the Punjab to which province they properly belong In Marwar a different origin is however alleged The tradition says that Brahma had a daughter named Sarswati who married to Dudhich Rishi from whom a son was born and named Sarasur His descendants came to be called Sarsut They are said to have come in Marwar from Kanouj with Rao Siaji In Mallani they came from Bikaner and are the Pirohits of the Jats They are divided into 52 clans or Khamps of which the chief found in Marwar are (1) Badar (2) Bara Ojah (3) Chhota Ojah (4) Gulgira (5) Patak (6) Joshi (7) Moth and (8) Taona

They are the followers of Shiva but are not rigid in their observance of caste rules They can eat and smoke with Ban yas Khatris or Kayasths and in the hills of the Punjab they also eat flesh They are said to be the earliest and most simple and pure Hindus of vedic faith and are described by Sir John Malcolm as forming a considerable proportion of the most industrious cultivators in Malwa In Marwar they also cultivate but mostly live on charity

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THE PUSHKARNA

The Pushkarna Brahmans form one of the sub divisions of the Gurjars the fifth tribe of the Punch Deravar Brahmans They bear a proportion of 8 46 per cent to the total Brahman population of Marwar and form the third most numerous class of Brahmans only the Pirohits and the Chhemat community exceeding them in number They get their name says Mr John Wilson from the lake of Pushkar or Pohkar near Ajmere Speaking of their origin Col Tod says it is said that they were Beldars and excavated the sacred lake of Push kar or Pohkar for which act they obtained the favour of the deity and the grade of Brahmans with the title of Pohkarna Their chief object of emblematic worship the *Khudali* a kind

allowed one of his sons named Ratnaji to take meals in company with him Rawal was thus saved but Ratnaji was declared to be an out caste He was consequently made a *Barhut* by the Rawal and his descendents came to be called *Ratnu Charans* The descendents of Busdeo came to Marwar during the time of Rao Maldeo and when the latter visited Jeysulmere to marry a daughter of the Rawal the Bhatis determined to murder him One Raghuji *Pirohit is said to* have revealed the secret to Maldeo who took his saviour with him to Marwar and from that time his descendents ceased to be the Pirohits of the Bhatis The family devoted itself to the science of astronomy and came to be called Joshis Chundu the son of Raghuji has been a great astronomer and his *Chundu Panchanak* or almonic has a wide renown throughout India The *Chundwani* Joshis are said to bear a long standing enmity with *Chatani* Bias though they freely intermarry now The saying runs—

Adh ber Dukkhan ne Dilli
Adh ber *Musa* ne Billi
Adh ber Kaguz ne Kutta
Adh ber *Chundu* ne *Chutta*

i e there exists a very ancient enmity between a Chundwani Joshi and a Chatani Bias as i found between Dukkhan and Delhi mouse and cat as also paper and scissors The *Chotia* Joshis are said to have come to Jodhpore during the time of *Raja Udey Singh* They do not observe the *Holi* festival nor do they like to see its flame as they believe that one of their ancestors had formerly been a victim to it Every one is aware of the horrid tale of an Arya Punthi Brahman on whose virgin daughter as Col Tod mentions Raja Udey Singh had cast an eye In order to save her from polution says Col Tod he dug a sacrificial pit and having slain his daughter cut her into fragment s and mingling therewith pieces of flesh from his own person made the *homa* or burnt sacrifice to *Aya Mata* and as the smoke and flame ascended he pronounced an imprecation on the Raja *Let peace be a stranger to him ! and in three pahars three days and three years let me have revenge !* Then exclaiming *My future dwelling* is the *Dabi Baori* (properly Tapi Baori) sprung into the flaming pit The same shade who haunted the imagination of the Raja is believed to have his residence in *Tapi Baori* and for this reason no body dares to go down the reservoir alone but it forms an exception in the case of a *Chotia* Joshi whose ancestor named Bun Mali

is said to have overpowered the spirit and taken a promise from him not to harm his descendents One Baluji a Chotia Joshi who was the Hakim of Merta district during Maharaja Bijey Singh s reign is said to have introduced the system of *Dal* being given with flour in a *Petla* or a grant of one day s food which was not the case before

The *Kalla* Brahmans regard themselves free from the effect of *Bhraspat* or Jupiter when it sinks down No restrictions are observed by them during the period of its disappearance as are binding upon other castes *They believe that one of their* ancestors had taken the star down on earth and had obtained a promise from it not to be inauspicious to his posterity Another *work of respect for them in society is that they are never alluded* to in abusive songs by the *Patars* or dancing girls notwithstanding any great temptation which might be offered to them for the purpose The reason alleged is that the *Patars* are said to have accompanied the *Kallas* from Jeysulmere to Phalodi and were also maintained by them One Chundan Kalla has been a man of celebrity and is worshipped at Jeysulmere His followers generally wear a thread in his name which is believed to serve as an antidote to snake and dog bites

The Bohras have also their many sub divisions and are regarded as guides in matters of *Niat* or caste feast They make estimates of all eatables and their decisions are acted upon by the members of the whole community

Of the Upadhias there are two divisions Those connected with the *Kabutar Khana* or the Darbar pigeon house are considered as out caste and cannot intermarry with their high caste members

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THE SIRIMALI BRAHMANS

The Sirimalis claim connexion with the Punch Deravar Brahmans being a sub division of the Gurjars They bear a proportion of 7 86 per cent to the total Brahman population of Marwar and stand next to Pushkarnas in respect of number They derive their designation says Mr John Wilson from the town of Shrimal now called Bhinmal lying to the N W of Abu and intermediate between that mountain and the river Luni Their dialect has a close resemblance to the Gujrati tongue from which place they are said to have come to Marwar They are

generally known by the name of Gujrati Brahmans in other parts of India Their wide dispersion has divided them into several divisions called *Amnai* the chief of which as found in Marwar are the *Marwari Sirimalis* and the *Meywari Sirimalis* But they are not indisposed says Mr John Wilson to intermarry with one another Subsequently there were formed not more than a century ago two more *Amnais* called *Rikh* and Latkan the organization of which is attributed to the fact that a Sirimali Brahman of Merta town in Marwar had murdered his wife and was consequently excluded from the caste But being a man of substance he celebrated a grand feast to which a large number of Brahmans were invited Those who joined the ceremony were designated as *Rikh* Amnai and the other were called *Latkan* There is however, no restriction of eating together or intermarrying between them They have got 14 *Gotras* which belong to two divisions founded on the *Vedas* they profess The *first seven are called Yajurvedis and the remaining are designated as Samavedis* Each *Gotra* has one *Kuldevi* and it is for this reason that the Sirimalis unlike the Pushkarnas do not marry in their own *Gotra* They are also divided into 84 *Autanks* or sub divisions such as Joshi Bohra or Bias named chiefly with reference to the particular locality they lived in or on account of the particular profession they took to in course of time The following is a detail of their *Gotras* and clans with names of family deities—

Gotra	*Kuldevi*	*Clans*
1 Bharadawaj	*Bunduksham*	(1) Ojah Bhopal (2) Bias Bhopal (3) Tirwari Bhopal (4) Joshi Bhopal (5) Tirwari Unamna (6) Tirwari Bhian, (7) Tirwari Chokhachur (8) Tirwari Nirna kirod (9) Ojah Nolakha (10) Dave Pharia (11) Bias Nolakha (12) Dave Narecha (13) Bohra Peta (14) Joshi Pavaria
2 Sandlus	Khemkuri	(1) Dave Kiria (2) Bohra Dhandalwari (3) Bohra Kiria (4) Bohra Pundia
3 Gautan	Arashtavivja	(1) Dave Lumpova (2) Dave Sanchalwaria (3) Thakur Lapsa (4) Dave Punchhterora (5) Dave Gautamia (6) Joshi Gautamia
4 Kapul	Survi	(1) Dave Panolia (2) Dave Dalvata, (3) Dave Mutaramnecha (4) Dave Pumanecha (5) Dave Jiwanecha (6) Dave Pharia (7) Thakur Bheria (8) Ojah Bundhalia (9) Dave Manuputrepathak (10) Thakur Kapijul
5 Chundarhas	Mahalukshimi	(1) Dave Hadiarnakelwaria (2) Dave Vaturia (3) Joshi Vaturia
6 Lodun	Chuwanda	(1) Dave Kochar (2) Dave Pathak (3) Bias Kochar
7 Buchchhus	Balgori	(1) Tirwari Daso (2) Dave Kurneria (3) Tirwari *Sunga* (4) Joshi Parecha (5) *Awastia Jenohni*
8 Upmanus	Nagnecha	(1) Tirwari Mer

Gotra	*Kuldevi*	*Clans*
9 Parasur	Vatyakshani	(1) Tirwari Gadeh (2) Bias Gadeh (3) Tiwari Narecha (4) Tirwari Jekhalia (5) Ojah Chundesha
10 Kashyap	Yogeshvaria	(1) Tirwari Jajdola (2) Tirwari Ayachi (3) Tirwari Kashyapi Dehwaria (4) Tirwari Vatsuhalia (5) Joshi *Paorotra* (6) Joshi Chundesha (7) Joshi Punchullia (8) Bias Bhanbut (9) Tirwari Lorwacharia (10) Bias Purecha (11) Tirwari Karchunda (12) Bohra Jajdola
11 Haritus	Sidh Chawanda	*(1) Ojha Acharia*
12 Sunkus	Varunarchi	(1) Tirwari Tokar (2) Tirwari Bakulia (3) Ojah Bakulia (4) Dave Unamna (5) Bias Dibla (6) Ojah Tokar (7) Bias Bakulia (8) Dave Mutkar (9) Tirwari Sangra (10) Tirwari Jekhalia
13 Kavsus	Kamlєshuri	(1) Ojah Sulia (2) Tirwari Sulia (3) Tirwari Kanodra (4) Awasti Kanodra (5) Joshi Nartecha (6) Thakur Nartecha
14 Mudgal	Varanunna	(1) Dave Dutia (2) Dave Velaria (3) Dave Chopaneria (4) Dave Godah

The Srimali are mostly followers of Shiva their chief deity or *Kuldevi* being Maha Lukhshmi Some marriage ceremonies among them are also peculiar to their own caste When the bridegroom goes to touch the *Torun* in the bride s house he is accompanied by his mother and the latter together with the mother of the bride walks four times round the *Chouri* The next day the bridegroom wraps a *Dhoti* or loose cloth instead of rich dress and ornaments goes to his father in law s house and takes four rounds with his bride The day following he takes the bride in his arms and again takes her four times round the fire *Nata* or *Karewa* is not allowed among them

Property is equally divided among the Srimalis and in the absence of an heir the son of a daughter is also adopted Petty disputes are generally settled through the *Punchayat* They are always very scrupulous about their ceremonial purity and do not eat food or drink water brought by any other than their own caste They also do not eat garlic carrot onion and musur-pulses They do not put their cooked food in an iron brass or earthen pot nor do they make use of cloth and *Bur Peepul* or *Ak* leaves for the purpose The use of liquor or tobacco is strictly prohibited

They chiefly act as priests and take part in the marriage and funeral ceremonies of the Hindus They remember the verses of the Vedas by rote though now without understanding them But they once produced the greatest *Pundits* among them and as Mr John Wilson says the celebrated Sanskrit poet Magha who is said to have lived in the times of Bhoj Raja belonged to their fraternity They are not cultivators and as Col Walter remarks they go from house to house begging for grain They are so fond of begging that a Brahman of their caste who is said to have been at some time past made a pargana officer in Marwar could not help enquiring if his Petia or grant of a day s food was inserted in the order of his appointment They also trade on a small scale and lend money privately thereby collect ing immense sums But they do not use money during their life time though they spend a good deal in funeral ceremonies for which there runs a saying—*Srimali Jetan kamave aur muan khave*

THE PIROHITS

The Pirohits form the highest proportion among the Brahmans They are for the most part the Zemindars in Marwar holding extensive land under *Sasan* given to them in charity by the Rajas and other big Jagirdars of whom they claim to be the hereditary priests They are chiefly employed in seeking husbands for the daughters of Rajputs in attending at the ceremonies of betrothal and marriage and in officiating as Pirohits on the occasion of instalation or succession of an heir But being totally unaware with the Sanskrit texts they know very little of their duties and hire other learned Brahmans for the purpose

They are not very rigid in their caste rules and have no objection to eat bread cooked in the house of Rajputs or other Hindus They have a very low standing in the Brahmanhood and the wearing of *Jeneu* or the sacred thread which forms an essential thing for a Brahman is a question of their will They are said to be the progeny of several degraded Brahman sub-castes including also some Rajput element among them

They generally follow Vishnuism Their ceremonies of betrothal and marriage are nearly similar to those of Rajputs Opium is partaken of on the occasion of betrothal and the marriage ceremony comprises four *pheras* or perambulations round the sacred fire The Sirimali Brahmans generally act as their priests but among the Sewar Pirohits the Pushkarna Brahmans discharge these functions They burn their dead but the shaving of the heads of heirs or other relatives is not considered compulsory It is observed by well to do men only who can afford to perform *Mosar* in which ceremony the caste people are fed on the 12th day The system of making adoption very rarely prevails among the Pirohits the property being equally divided among the relatives and on account of there being numerous shareholders the villages held by them are found to be hardly prosperous

They follow no other calling but cultivation and possess land almost in all the parganas Such grants are made to them by the Rajput nobility chiefly at the time of death and they pay no rent for the land they hold They do not beg but receive without murmur what is given to them in charity They till their own land their females also working with them in the fields Possession of land is considered a mark of honor among

the Pirohits as among the Rajputs Thos who hold villages reckon themselves superior to those who possess land only The former can marry the daughters of the latter without giving them any in return

There are also some Natrayat Pirohits in the districts of Jalor and Godwar who allow widow marriage or *Nata* but they occupy a very inferior position and cannot intermarry with the Pirohits of other districts They have got their several sub divisions and separate Rajput clans have their own Pirohits The chief of them may briefly be noticed here

1—The *Rajgurs* are the Pirohits of the Punwars and claim their origin from *Agni kund* of Abu like the Punwar Rajputs They say that their ancestor was produced from the *kund* uttering the words *Ram Ram* before the Punwar progenitor who came out saying *Mar Mar* The Pirohit then addressed the Rajput thus—*Tu Parmar hun Gur Raj ro* i e 'thou art the destroyer of enemies while I am thine priest He was then acknowledged as a priest by the Punwar and being styled as *Raj* was granted the village of Ajari as *jagir*, which now lies in *Sirohi* The Rajgurs hold villages and land in Siwana and Pachbhadra districts They are says Mr John Wilson 'not confined to Rajputana but are found wherever the Rajputs are scattered They call themselves *Brihat* (Brishta) or Broken Brahmans By the regular Brahmanhood they are despised but they have great influence wherever they are found as family priests astrologers securities for life and property collectors of debts and substitutes in moral responsibility (!) for the sins of their clients

Col C K M Walter thus speaks of them — These men are the Pirohits of the Thakurs of Mallani their duty is to escort the ashes of their deceased masters to the Ganges At weddings they receive from all classes of Hindus what is locally known as *lik* i e presents in money they hold land rent free from Thakurs

They have got their several sub-divisions the chief of which are —

(1) Abeta (2) Kurlia (3) Harao (4) Piplia, (5) Mundar (6) Sindhap (7) Pidia (8) Ojah (9) Boraluchha (10) Silora (11) Badmera (12) Nagdra

The *Sindhap Pirohits* were formerly the priests of Chohan Rajputs but they *do not* now attend upon them and are the

Pirohits of other Rajputs They enjoy *Sasan* chiefly in Pach bhadra Sheo and Sanchore districts

2—The *Udecha Pirohits* are the priests of Deora Rajputs and trace their lineage to Udali Rishi They hold *Sasan* villages in the district of Godwar and are divided into following clans —

(1) Phandur (2) Lakha (3) Dhumdhumia (4) Digari (5) Davial (6) Kesiria (7) Hulya (8) Borah (9) Sakwana (10) Tirvari (11) Rawal (12) Sepao (13) Netrur (14) Luchhiwal (15) Panecha (16) Rudwa (17) Titopa (18) Bavaria

3—The *Jagurwal Pirohits* trace their descent from Bal Rishi and are the Pirohits of Sindhal Rathors whom they are said to have accompanied from Sheo to Jaitaran They mostly hold villages in Jalor Godwar and Jaitaran parganas They have not any sub clan or caste

4—The *Panchlor Pirohits* also claim their origin from the Agni kund of Abu tracing their lineage to Parasur Rishi They have no sub division and hold *Sasan* in Siwana district

5—The *Siha Pirohits* trace their pedigree to Gautam Rishi and declare that they came to Marwar from Pushkar They hold two large villages in Godwar district and have the following sub divisions—

(1) Siha (2) Kevancha (3) Hatla (4) Rarbudda (5) Bohtia

6—The *Palliwal Pirohits* are the priests of Sisodia Rajputs They belonged to Palliwal community of Brahmans but after the destruction of Pali by Rao Siaji they joined the Pirohits and intermarried with them Their chief divisions are—

(1) Gundocha (2) Muhta (3) Balbucha (4) Gota (5) Santhwa (6) Nahwana (7) Agesuria (8) Gomtiwal (9) Pokarna (10) Thanak (11) Charak (12) Balecha (13) Mor (14) Bhagora (15) Nenewal (16) Karmana (17) Dhamania

The first three divisions hold a good many flourishing villages in the Godwar district that were granted to them by Rana Mokal of Meywar to whose territory the district then belonged The story current in Marwar shows that the Rana while returning from Sirohi after his marriage passed through the district of Godwar which abounded in villages rich with green fields and presenting a delightful scenery The new Rani took a fancy to them and as the camp proceeded on she at once felt the contrast casting as may be said a longing linger ing look behind The Rana with a view to please his bride asked her if she desired to take the villages home The Rani insisted upon the proposal of Mokal who having sent for

the Brahmans granted the villages to them in charity assuring the Rani that by this process they both will enjoy the villages not only here but in the next world too

7—The *Sewar Pirohits* are the priests of Jodha and Sunda Rathores They say that they were originally connected with the Gour Brahmans and that their ancestor by name Depal accompanied Rao Siaji from Kanouj to Marwar where his descendants became associated with the Marwar Pirohits and intermarried with them They occupy a superior position among other Pirohits both as regards their number and their social standing and held Sasan villages almost in all the districts of Marwar allotted to them in different reigns The chief of them are the village of Barli and Teori in the Jodhpore district granted to one of their predecessors named Damaji by Rao Jodha about more than 400 years ago Damaji is considered to have been a man of good luck among his caste being favoured with a grant of large and flourishing states He used to live as the story goes at Chitor with Rao Rir Mull and when the latter was put to death by the Sisodia Rajputs his son Rao Jodha and other followers fled from the place with the exception of his uncle Chundawat Bhim Singh who was indulging at that crisis in so sound a sleep that he could not be awakened and was consequently left there alone to meet his fate Damaji only stayed there with him The day following Bhim was arrested and ordered to be murdered in cold blood Damaji interceded for him and secured his release on a promise of paying three *lakh* of rupees as a ransom But when the money was demanded Damaji pleaded being a poor Brahman and thus got himself scot free He was awarded by Rao Jodha for this valuable service the village of Teori as Jagir the proprietors of which are now known as the Teori Pirohits Damaji s descendants have been very numerous there being roughly declared to be one *lakh* Damani Pirohits scattered almost in all the states ruled by the Rathors The extreme limit of the extent of their community towards the north is said to be the village Neri in Bikanere which also forms the limit for the marriage connexions The village is considered to be so remote from the great concourse of the tribe that not only matrimonial alliances are scarcely made beyond it but the mere mention of its name forms a term of terror to young unmarried girls as a proverb runs—*Gaie Neri so pachhi nahin aie Beri* i e the girls married to the people of Neri

are not expected to return to their father s home again The name is often used as an expression of disapproval for disobedient and wicked daughters by their parents

The Sewar Pirohits have three sub-divisions—viz (1) the Akherajot (2) the Malawat and (3) the Kanawat The Akherajot have eight Kotries at Teori in the Jodhpore district the Mala wats hold villages in Pali Sojat and Jaitaran and the Kanawats in the Nagore district

8—The *Sodha Pirohits* take part in the ceremonies of the Mahecha and Dhavicha Rathors and hold *Sasan* in the district of Mallani Siwana and Sheo They declare themselves to be of the same origin as the Sewar Pirohits

2—The *Dudha Pirohits* declare themselves to have been originally the Sirimali Brahmans but were excluded from the community for the fact that their ancestor Dudhaji was em ployed by Rana Mokal of Chitor in fetching a certain number of horses from foreign territories which act was considered as very low They do not hold any big village in Jagir but enjoy *Doli* land in several parganas Their sub divisions are—

(1) Kutba (2) Bias (3) Sunkhwalia (4) Raithala (5) Lanpul (6) Laphojar (7) Ghania (8) Podurwal (9) Mayar (10) Mahinwal (11) Hadi (12) Loharia (13) Rudulia (14) Rudwa (15) Gundhura (16) Mundvi (17) Kadaria

10—The *Rai Gur* Pirohits are the priests of Sonugra Chohans and enjoy Jagir in the districts of Pali Jalor and Godwar

11—The *Mimna* Pirohits were originally the Goyal Rajputs and (12) the Mewal Pirohits formerly b longed to the Punwars

13—The *Bhunvaria Pirohits* claim their descent from the Ad Gour Brahmans and were formerly the priests of Raolot Bhatis but ceased to be so when the latter migrated from Deravar They hold land in Mallani and Jalor parganas

THE DAKOT

The Dakot Brahmans belong to the Punch Gour group and bear a proportion of 2 45 per cent to the total Brahman popula tion of Marwar They are also called Desantries in Marwar and in the North Western Provinces are known by the name of Bhadries or Bhaddalis so called from following the tenets of *Bhaddal* though Sir H M Elliot describes them as a branch of the Dakot In Benaras they are likewise spoken of by the term of Bhanriniyas where as the Revd Sherring remarks they are

men of considerable influence and also discharge the functions of guides to the multitudes of pilgrims who visit the sacred city from all parts of India

Mr Denziel Ibbetson quotes the following tradition of their origin —

Raja Jasrath father of Ram Chundar had excited the anger of *Saturday* by worshipping all other *Grahs* but him *Saturday* accordingly rained fire on Jasrath s city of Ayudhia Jasrath wished to propitiate him but the Brahmans feared to take the offerings for dread of the consequences so Jasrath made from the dirt of his body one *Daka Rishi* who took the offerings and was the ancestor of Dakots by Sudra woman The other Brahmans however disowned him so Jasrath consoled him by promising that all Brahmans should in future consult his children

According to the story current in Marwar, which forms the supplement to the above tradition the Dakots are said to be the descendants of a Brahman girl named Sawatri and afterwards styled as Bhadli who became the wife of *Daka Rishi* above alluded to Sawatri was famous for her power in prophecy especially regarding the rain fall and was the daughter of one Dehunter Bed the family priest of Raja Parichhat and a great astrologer and soothsayer of his time The priest died of snake bite but with a view to make the gift of prophecy hereditary among his posterity he had taken precaution by advising his sons to eat up his dead body instead of burning it The father s injunctions were being duly acted upon when *Bhagwan* appeared there in disguise of a Brahman and reprimanding the sons for the henious act they as Brahmans were going to commit requested them to throw away the flesh cooked The sons obeyed the command in spite of the remonstrances of their sister Sawatri whom they expelled from the house in accor dance with the advice of the Brahman in-cognito Sawatri thus met Daka Rishi *in the Jungle and became his partner by ful* filling a prophecy about rain fall which held off at that time for a considerable period The flesh of Dehunter Bed which was thrown away was eaten by kites partridges &c for which reason they are regarded as *the birds of omens*

The Dakots include several tribes of Brahmans among them which form their chief sub-divisions They are—(1) Gour

(2) Chhilodia (3) Mer (4) Rawal (5) Goriwa (6) Pabusia and (7) Goshi

The Dakots are considered to be proficient in astrology They worship *Saturday* and receive presents of oil on this day in honor of the god All the unlucky offerings such as black things and dirty clothes made to *Rahu* and *Ket* which no other Brahman would accept are offered to them They also receive offerings made on the occasion of *grahins* or eclipses such as worn out clothes *satnaja* or seven grains mixed as well as the charity given in *Tula-dan* in which ceremony as Mr Talboys Wheeler describes great men are weighed and the good things in the opposite scale are given to the poor or to the Brahmans They are described by Col Walter in his Gazetteer of Mallani as an inferior class who more often beg than work Whatever charity is given on a Saturday is given to these men If a Rajput Brahman Jat or other Hindu falls on an unlucky Satur day the Desantries are presented with a black buffalo cow goat or even a black blanket and in return they worship the God (Saturn) in order to drive off the evil omen

The ceremonies of betrothal and marriage are nearly the same among the Dakots as with other Brahmans Nata or Karewa is allowed among them in which case the relations of the former husband on receiving a Nata fee not exceeding Rs 70 have to sign a written agreement expressing their consent to the second marriage of the widow The Dakot women do not wear ivory *churas* but *lac* one

THE JOSHIS

The Joshis bear a proportion of 1 29 per cent to the total Brahman population of Marwar They belong to the *Punch Deravar* group and are also known by the name of *Sanchora* Brahmans in Marwar The fable current among them shows that they originally came from the Deccan and assembled for the first time in Bhinmal at some very remote period when the marriage of Bhagwan with Lukhshimi was celebrated there and afterwards settled at Sanchor from which place they took their name as the Sanchora Brahmans

They were formerly divided into 18 Gotras but only 7 are now found and they are—(1) Kavan (2) Bashisht (3) Bharada waj (4) Kasyap (5) Katiayan (6) Sandlus (7) Alambaz Their chief clans found in Marwar are—(1) Joshi (2) Bias (3) Thakur (4) Muhta (5) Davo and (6) Rawal

The Joshis are the followers of Vishnu and they also worship *Balarikh* (another name for the sun) for which there is only one temple at Badmer in Mallani the idol being of wood

The ceremonies of betrothal among the Joshis are performed by a present of seven betel nuts and one cocoanut to the bride-groom s father by the other party, on the former's paying a visit to the bride s father Betel nuts are extensively made use of among the Joshis and from a month before the marriage the bride and bridegroom are profusely decorated with flowers *Nata or Karewa* is not allowed among them

The Joshis do not eat bread from the hands of any other Brahmans except those of their own tribe They are largely found in Mallani where they are called the Badmera Joshis and carry on trade in *Ghi* and *Gond* on a large scale These Joshis who are cultivators says Col Walter are dealt with on more favourable terms than other labouring classes a fourth share only of the produce is taken from them and they pay no import or export dues

The females of Joshis unlike other Brahman women generally adorn their forehead with *tikis* or small round glass ornaments as the Purbia women do The widows make use of a special red chinty

THE ACHARAJ

The Acharaj or Kartika Brahmans form a very small proportion in Marwar as compared with other Brahmanical tribes They perform the funeral ceremonies get the clothes thrown over the dead bodies when taken to be burnt and eat the food given in charity by people for twelve days after the death of any one in a family They claim their original connection with the Punch Deravar group but were degraded as they state from their position on account of their being employed in funeral ceremonies on the death of Raja Jasrath from which period they date the beginning of their profession The Revd M A Sherring mentions them as belonging to the Sawalakhi Brahmans who form a sub-division of the Surjupurias a second sub-tribe of the Kanoujia Brahmans They are a low class and are considered so impure in the Punjab that in many villages as says Mr Ibbetson they are not allowed to come inside the gate

The Acharaj is the same as the Maha Brahman of Northern

mage from Dwarka to the Ganges The Brahmans sent a deputation to relieve them from two great enemies to their repose namely the Minas of the Aravalli and the lions which had become very numerous Siaji relieved them from both but the opportunity to acquire land was too good to be lost and on the festival of the Holi he put the leading Brahmans to death and took possession of Pali

The Palliwal Brahmans do not observe the festival of *Rakhi* or *Saluna* and the reason alleged by them is that the Emperor Ghori Shah sacked the town on that day slaughtered a large number of cows and threw them in the tank The Brahmans fought bravely but the number of those murdered in the struggle was as great that the *Jeneus* or sacred threads of the victims are said to have exceeded nine maunds in weight and the ivory *Churas* of the Palliwal women who immolated themselves on the occasion with the remains of their slaughtered husbands weighed about 84 maunds It is generally believed by them that among the survivors those who left the town by the west gate took to the profession of cultivation whereas those who passed through the east gate became bankers and merchants In Marwar they are chiefly cultivators but outside of it they form a respectable class of Sahukars and are known by the name of Bohras in Northern India In Meywar, they are called Nandwanas The land they hold is called *Manglik* upon which they enjoy hereditary right The system of their land tenure is thus described by Col Walter in the Gazetteer of Mallani where they are the chief Zemindars on the banks of the Luni

The cultivators pay *hasil* (revenue) in kind to the Jagirdars who are the real owners of the soil and the Palliwals receive a Zemindari *haq* locally known as *ghugri* from the cultivators (except of their own caste) This *haq* or share is paid in kind and depends on the season In good season he gets for every *Kalsi* (local measure containing about twelve maunds) thirteen or thirteen and a half *pailis* (another local measure of about 1 1/2 seers) or in other words about a sixth share of the produce If the Palliwal neither cultivates himself nor can find husband men he has to pay rent in cash to the Jagirdar for such land as is left uncultivated There is no land measurement in Mallani a field or *Khet* in the *Ner* or land near the Luni may be from 8 to 25 bigahs and for these field the Palliwals pay from Rs 2 to Rs 5 as rent

The Palliwal Brahmans have several sub-divisions the chief of which are—(1) Jugia (2) Jajia (3) Punid (4) Dhamut (5) Bhayal (6) Thuma (7) Pethur (8) Harjal (9) Charak (10) Sandh (11) Kura (12) Hardolia &c

For purpose of *Niat* or feast the Palliwals of Marwar have three separate communities The first comprises the Brahmans of 60 villages of Pali and Jodhpore pargana the second includes 24 *Kheras* of Kornawati in Pachbhadra and the third comprehends the 12 villages of Mallani and 12 of Siwana But this distinction does not in any way effect their other caste rules and customs in which they all equally take part A grand ceremony termed Vishnu Jug in sometimes observed at an enormous cost by the richest class of Palliwal Brahmans merely to secure fame among the *biradri* or caste members A large *kund* or reservoir is made for the purpose of *hom* in which *ghee* is thrown by means of sluices In Marwar it was celebrated in Sambat 1937 at Tilwara by Ram Kishen Kirpa Ram in which all the Palliwal Brahmans were invited from different parts of Marwar each being offered a rupee and a brass vessel or *lota* as a *Dukshina*

The Palliwal Brahmans says Mr John Wilson never marry out of their own tribe and contrary to the law books give a consideration for their brides They worship among other things the bridle of a horse on the *Dasserah* in memory of their former state when they were chiefly robbers conducting their excursions on horse back They usually take large sums of money on the occasion of their daughter s marriage especially in cases when the bridegroom is either youthful or is a widower It is especially on this account that the majority of Palliwal Brahmans have no wives In their colloquialism they call their sons as *Dupika* i e those who drown them or in other words bring ruin upon them whereas the daughters are styled as *Tarka* meaning those causing to swim or preventing from being ruined

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THE SAYADS

The Sayads are the priests of the Mohamedans as the Brahmans are of the Hindus In Marwar they number only 3 760 (Males 2 016 Females 1 744) They trace their descent from

their mother s side to Mahomet and from their father s side to Ali Murtaza who were cousins and belonged to the Qureshia tribe of Arabian nobility The true Sayads as Mr Ibbetson remarks are only those descended by Fatma Mahomet s daughter who was married to Ali whereas those descended from Ali by other wives though having no claim to the title are called Ulvi Sayads There are also other divisions among them named chiefly after their ancestors or the places the latter came from such as Hashimi Kazimi Tabbai Razvi &c

They usually take the word Sayad before their name and in some places the title of Shah In the Punjab and other western provinces as remarked by Mr John Beams the respectful form of address *Shah Sahab* is used to all Sayads of rank and *Shahji* to others He further adds 'The large populations in all parts of the North Western Provinces who were originally Hindus but are now Musalman take great liberties with these titles many affect the title *Khan* and some go so far as to call themselves Sayad especially if they have attained high social position In the Punjab where the process of conversion has been carried out on a very large scale there used to be a proverbial couplet to this effect supposed to be spoken by a convert *Last year I was a weaver this year I am a Shekh Next year if grain is dear I shall be a Sayad* meaning that if he sold his crops well he should be wealthy enough to assume this latter title

The Sayads are Sunnis and also Shias In Marwar the former only abound The chief points of distinction between the two sects are so fully described by Mr Ibbetson that the following extract from him will not be out of place here The Sunnis are those who follow the Sunnat or customs and traditions of the faith but the other sects also are bound by the traditions differing only on the question of *what* tradition should be accepted The Sunnis are divided into four schools the Hanifi the Shafai the Maliki and the Hambali The differences are chiefly technical The Shiah or Imamia school declares that the Musalman religion consists in the knowledge of the true Imam a point which the Sunnis consider as unimportant and consist of the followers of Ali the husband of Fatma the daughter of Mahomet and the fourth Caliph They maintain that on the death of the prophet the office of Imam vested by divine right in Ali and after him in his two sons Hasan and Hussain They necessarily reject as usurpers the first three

Imams Abu Bakr Umar and Usman whom the Sunnis accept and detest the memory of the Ummeyid Caliphs who wrested the Caliphate from its rightful holder and in particular that of Yazid who slew the martyr Husain They observe the first ten days of the month of Moharram as a fast in commemoration of the martyrdom of Ali and his two sons and carry about *taziahs* meant to represent the tombs of latter with loud lamentations and mourning The Sunnis observe only the tenth day of the Moharram and abhor the *taziahs* In the Punjab or at least in its western parts Shiahs are commonly known as Rafizis a name derived from *rifz* or abuse because they curse the first three Imams and their supporters or meaning *deserters* because a section of the Shias is said once to have deserted the standard of Zaid the grandson of Husain because he refused to curse the first two Imams

The Sayads are said to have come to Marwar during the period of the Mughal supremacy in India when they were mostly taken into Darbar Service Betrothals are contracted among them before marriage as among the Hindus Widow marriage though allowed among the Musalmans is generally not observed by the higher class Sayads of Marwar The lower class people often contract *Nata* Their females are generally kept in seclusion and they are not literate though they surpass the Brahman women of the country in needle work Among the high families the widows who are allowed to be married or those who are divorced observe the *parda* system and do not appear in the presence of their late husband s relations

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THE JATIS

The Jatis are the Jain priests and number 834 in Marwar The word is said to be a corruption of *Jit indri* meaning those who control their passions They are the spritual *guru* of the Jainis but on occasions of marriage the priestly functions are discharged by the Brahmans Their cheif profession is preaching and they teach celibacy and reverence for animal life One of their greatest acts has been the conversion to Jainism of all the inhabitants including also a large number of Rajputs of village Osian in Marwar form which place the Oswals take their name They reject clothing and keep their head and feet nacked They always carry a bag of cloth with them to receive

alms from the Jains who supply them their daily food They are divided into 84 sects called *Guchh* each having its separate leader or *guru* and the chief of these are—

Name of Guchh or sect	*Date of foundation*
(1)—Bhansolia	Samvat year 1080
(2)—Rudrpalia	1215
(3)—Mahoakharakhartara	1255
(4)—Tapamat	1285
(5)—Lahudakhartara	1381
(6)—Pipalia	1415
(7)—Begra	1422
(8)—Lunka	1532
(9)—Acharjia	1564
(10)—Bhavrikhia	1616
(11)—Bhagarsuria	1687
(12)—Rungvijia	1700

The chief object of worship among the Jatis are the 24 saints called *Tirthunkar* They are following

(1) Rikhabnath	(9) Subudinath	(17) Kunthnath
(2) Ajitnath	(10) Sitalnath	(18) Arhnath
(3) Shimbhunath	(11) Sri Huns	(19) Malinath
(4) Abhinundan	(12) Vaspuj	(20) Munisubratnath
(5) Somatnath	(13) Bimalnath	(21) Naminath
(6) Padampirbhe	(14) Anantnath	(22) Arathneminath
(7) Suparasnath	(15) Dharamnath	(23) Parasnath
(8) Chundrapirbhe	(16) Santinath	(24) Mahavir

But the most important among them are the Rikabnath the Parasnath and the Mahavir Many of the Jatis also pay reverence to the Hindu gods and worship *Bheron Bhawani* and *Hanuman* Most of their festivals generally occur in the month of *Bhadon* during which period they keep fast and devote their time in reading religious books in the temples They also observe the *Diwali* festival on which day their beatified saint named Mahavir is said to have obtained liberation from earthly life *Palitana* in Gujrat is the chief place of their pilgrimage where there is a temple dedicated to Sindhgiri and where a large fair is annually held Another big fair held in Marwar is that called *Rewari* which takes place in the month of *Katik* and the idol of Thakurji is carried about in all the villages inhabited by the Jains Other fairs are also held in Phalodi and village Barkana in Godwar

Most of the Jatis act as physicians under which capacity they are known by the name of *Guran* They also practise *hocus pocus* or sleight of hand and as such are supposed to be skilful magicians It is generally believed that the Jain temples at village Narlai in the Godwar District were removed there by the Jatis through some magic power from the village of Kher in Mallani where also stands a very ancient temple of the same structure and style The Jatis are well versed in Sanskit and posses good many scriptures of their faith dealing with learned controversies against Hinduism which has always borne a considerable animosity with the tenets of their creed as a saying runs— It is better to jump into a well than to pass a Jain ascetic on the road also A Hindu had better be overtaken by a wild elephant than take refuge in a Jain temple and he may not run through the shadow of it even to escape a tiger The Jatis do not marry They make disciples or *chelas* from every high caste the first *chela* generally succeeding his *guru* No funeral ceremonies are observed among them on occasions of death When a Jati dies the body is burnt by the Jainis

Among the Jatis those who keep wives and live as *Gharbaris* or house holders are called *Mahatama* but they form a separate class and occupy a lower position They also act as the *Gurus* of Rajputs and Oswals and preserve their geneologies as the Bhats do for which they are paid Brahmans take part in their marriage ceremonies and they can make adoptions but widows are not allowed to marry

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THE DEVOTEES

The group of Devotees like the priestly group consists of three religious sects viz the Hindus the Jains and the Mohamedans Their total population in Marwar according to the present census is 128 105 (Males 66 101 females 62 004) and they form the third most numerous group under the professional class B being outnumbered by the Priests and the writers only

Originally there were no such orders of which Hinduism boasts and the lives of whose founders are so full of miracles and wonders According to the Hindu school of Philosophy the fourth stage of a Brahman s life required him to withdraw from earthly affairs and live as an ascetic or religious mendicant The various religious orders now known under different names

appearing in costumes of variagated colours and having their own doctrines and tenets to follow date their succession from a period about 700 years after Christ They are called the *Khat darshan* and indicate several orders as included in the following *Doha*—

Jogi Jungam Sewra Sanyasi Durvesh
Chhata rup jo Brahm ka ta men min na mekh

But the different significations of the terms Bairagis Sadhus Jogis and Sanyasis and their various sub divisions make the subject as Mr Ibbetson remarks one of the greatest com plexity impossible to dwell upon The memo given below will however show the figures for some of the important sects of devotees as returned in the Census Tables of Marwar —

			Males	Females	Total
Bairagis	Bishan Shamis	Hindu	5 475	5 159	10 634
	Sadhus		26 568	25 471	52 039
	Dadu Panthis		2 130	2 008	4 138
	Total		34 173	32 638	66 811
Jogis			16 327	13 786	30 213
Sanyasis including Dasnami Gosains			10 707	9 549	20 256
Samegi Dhundia &c		Jain	725	1 589	2 314
Fakirs		Mohamedan	4 069	4 442	8 511

THE BAIRAGIS

The Bairagis are the worshippers of Vishnu They wear garlands of beads called *tulsi* and mark their foreheads with distinctive *tilak* of powdered sandal wood They have special regard for animal life and abstain from the use of liquor and meat Like the Sanyasis some among them practise celibacy but others live as family men or *Gharbaris* The latter generally wear clothes of white colour work as *pujaris* in temples and also employ themselves in private service The celibates are generally called *Khaki* They besmear their bodies with ashes and roam about the country They worship Narsinghji some wear arms and others also wear Jatas or long hairs They were formerly said to have had many quarrels with the Sanyasis at the Hardawar and other *Kumbh* fairs but those feuds are now removed by the interference of the British Government

The Bairagis who chiefly worship Krishna are divided into

four Sampradayas or sects founded respectively by (1) Ramanuj (2) Nimarak (3) Madho Acharia and (4) the Vishnu Swami Each Sampradaya has several *guddis* or local brotherhood under the control of a separate head abbot called *Mahant Acharaj* or Siriji who is generally a Brahman and does not marry He observes great sanctity, worships the idol of Vishnu and devotes his time in meditation

The Bishen Shamis are the followers of Vishnu Sampradya and they are said to have come to Marwar in about Samvat year 1836 during the time of Maharaja Bije Singh They have several *Gotras* and are divided into two sub divisions—the *Loha giris* and the *Birj basis* They form matrimonial alliances with the Ramavat and Nimavat Sadhus and do not marry among themselves *Nata* or *Karewa* is not allowed Also no adoption is made and in the absence of a male issue disciples inherit the property They do not smoke neither do they eat meat onion or garlic They burn their dead bodies A few among them wear arms and are employed in Raj service as sepoys

The Balabhi Acharias form a branch of the Vishnu Sampra daya Their heads or Mahants are called Gosains and they marry and live as *Gharbaris* Their sons succeed them to the *gadi* and they rarely adopt *chelas* The chief among them widely known are the Gokalya Gosains They worship *Bal krishna* styled by Col Tod as the *Juvenile Kanya* and depicted as an infant with a *pera* or comfit ball in his hand So deeply do they feel attached to the object of their veneration that they are said to keep the floor of their houses at an equal level lest their youthful Krishna may have a fall while walking They also do not speak loudly to avoid interruption in the sound sleep which their blessed child enjoys and whom they adore many a times in a day There are several temples at Jodhpore dedicated to Krishna The village of Chopasni about six miles from Jodh pore contains an image of Gordhan Nath the God of the mount said to have been removed there from Gokal at the time when Aurangzeb had adopted his bigotted policy of destroying the Hindu shrines The village is considered by the Gosains as sacred a place of pilgrimage as the Nathdwara in Meywar They mostly follow the manners and customs of the Punch Deravar Brahmans They marry and live as *Gharbaris* or family men observing the *parda* system very strictly They generally give their daughters in marriage to the Bhuts a sub division of

the Dakhni Brahmans They do not permit their daughters to go to their father in law s house but on the contrary they keep their sons in law with them and bring them up as their sons They have got a large number of followers in Marwar They were much respected by Maharaja Bije Singh who awarded them high distinctions which they still continue to enjoy

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THE SADHS

The Sadhs or Sadhus form a large class of the Bairagis though their ordinances are not so strict and rigid as those of Bairag They regard Ramanand as their founder and head who was a Vishnu worshipper and a follower of Ramanuj Sampra daya He came to Benares on pilgrimage from Southern India and adopted *Chelas* from every caste his principle being—

Jat pat puchhe nahin koe—Har ko bhaje so Har ka hoe
meaning that every one who prays to the Almighty is sure to receive his favour there being no distinction of caste

The sect prospered rapidly and a large number of disciples was recruited from every class They are mostly celibate and the place where they assemble together is generally called *Akhara* Many among them also live as *Gharbaris* They marry and work as *Pujaris* in temples

In Marwar the Jats generally form a large proportion of the Sadhus They join the sect merely to lead an idle existence or to be exempt from all their liabilities rather than devote them selves to a religious life as a saying runs

Matho Mundayan tin gun—gae mathe ri khaj
Malbo Chhoro Chowdrian—Hasal chhoro Raj

i e there are three advantages in getting the head shaved It removes the itching of the head and makes one exempt from the payment of *Mulbah* or village funds as also from the Darbar dues

Various sects are said to have sprung up among the Sadhus each being distinguished by its distinctive mark or *Tilak* They are named chiefly after their founders and may be divided into three different heads Among the Vishnuites those who worship idols may be mentioned as the Ramavat the Kumbhavat Sadhs whereas those who renounce idol worship are known by the name of Ramsanehis the Niranjani Sadhus &c The third

In Marwar there are also the Ramavats who deduce their origin from one Ramanand a Pirohit of village Dhulerna in the Jodhpore parganah who became a Sadhu during the time of Maharaja Abhe Singh

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THE KUMBHAVAT SADHUS

They owe their foundation to Kumbhaji who was a potter by caste He was noted for his fervour in religious devotion and his followers came to be called after him as the Kumbhavat Sadhus They worship Krishna and Ram and mark their fore head with the Ramanandi *Tilak* They live as *Gharbaris* and marry with the Ramavat and Nimavat Sadhus Their bodies are burnt after death

There are also other orders of devotees connected with the group of Vishnuite idol worshippers such as the Rankavats the Nimavats &c known after the names of their founders They intermarry and mostly follow the ceremonial rites already noted They are distinguished only by special *Tilak* or mark on their forehead

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THE RAM SANEHI SADHUS

The word Ram Sanehi literally signifies a lover of *Ram* and the followers of this sect generally go about uttering the words *Ram Ram* There are two divisions among the Ram Sanehis—(1) those belonging to the Gurdwara of Shahpura in Meywar and (2) those connected with Kherapa of Marwar The former are the followers of Ram Charan who is said to have been born at Jeypore in about Samvat year 1776 He was a Mahajan by caste and he one day dreamed that he was floating in a river whence he was taken out by an old Sadhu As soon as he awoke he abandoned the world and became a Sadhu His disciples dispersed everywhere and they adopt *Chelas* from the Brahman Mahajan and Rajput castes the first *Chela* generally succeeding his *guru* They do not wear clothes but use simply a *Lungoti* and a *Chadar* They do not marry and live on begging alms They live in Ramdwaras and their dead bodies are burnt

group consists of several *Punths* who neither worship Vishnu nor follow Shiva but believe in the unity of God They are the Kabir panthis the Dadu panthis and the Nanakshais

These Sadhus generally live in monasteries called *Rumdwara* or *Asthal* but they now usually consist of incorrigible rogues engaging in all worldly pursuits and partaking of the richest dainties which a Hindu can offer They hardly adhere to the doctrines of ascetism or observe any kind of devotion Their character is best illustrated by the following couplets—

Jo tu chahe dhan aur maya—Dadu panthi hoja bhaya
Jo tu chahe indriyon ka bhog—Ja Kherape ka le jog
Jo tu chahe biaj binjani—Tau Gade ka hoja Niranjani
Jo tu chahe bhojan khaya—Hoja Ramsanehi bhaya

They may be thus paraphrased—

Let any one who desires to be a man of fortune become a Dadu panthi and let him who wants to enjoy the organs of his census make himself a Jogi of Khedapa Anybody desirous of carrying on business and trade may with advantage join the Niranjani Sadhus and he who is fond of delicious food may better turn out a Ramsanhei

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THE RAMAVAT SADHUS

The Ramavat Sadhus are the disciples of Ramanuj and worship Vishnu and Ram Their bodies says the Revd M A Sherring are marked with the *sanka* or shell *gada* or club *chakra* or discus and lotus flower symbols of Vishnu Those marks are generally made at Dwarka yet it is customary for a new disciple to receive them wherever he may be initiated for the sect admits no fresh member unless he has first been marked upon his body with the symbols

They belong to several *Gurdwaras* the chief being at Dhuleria Jhitra and Khod in Marwar There is a temple at village Jhitra dedicated to *Janraiji* and the Champavat Sirdars are the chief disciples of the sect The Mertia Sirdars are the worshippers of Narsinghji whose temple there is at Khod The Ramavats admit disciples from every high caste They marry and live as *Gharbaris* They maintain th[illegible] ng as *Pujaris* in temples and many also go about [illegible] r *Mahants* or abbots are generally celibate A[illegible] are carried in a sitting posture and burnt

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The Ram Sanehis of Kherapa deduce their origin from the Ramavat Sadhus They are said to be the followers of one Antanand Swami who was a disciple of Ramanand Their chief Gurdwaras are at village Kherapa in Marwar and at Sethal in Bikanere They wear clothes and ornaments some also carry on trade They formerly adopted *Chelas* even from the Bhambi caste to which class their *Mahants* Ramdass and Maldass belonged But now they admit only high caste members They also formerly used to marry but their present *Mahant* is a celibate Their bodies are burnt after death

THE NIRANJANI SADHUS

The Niranjani Sadhus profess the tenets of Hari Dass who was a Jat of Nagor in Marwar He is said to have once gone out on a hunting excursion where he shot an arrow at a preg nant doe He was so grieved to find the innocent cr ature and its young one wounded that he tore his clothes went away in the jungle and gave himself up to meditation for a period of twelve years As he worshipped the Almighty in the form of *Niranjani* Nirakar his followers came to be called as Niranjani Sadhus He had 52 disciples who became founders of as many sects of the Niranjanis Some among them live as celibate and are called Nihang They generally keep a *Khaki gudri* or a pallet with them But many do marry and those living in villages also contract *Nata* Their women are distinguished by the *Ghagra* or petticoat of white chintz they generally wear They do not eat meat garlic and onion nor do they drink water from the hands of a low caste They burn their dead bodies

THE KABIR PANTHIS

The sect way founded some six hundred years ago by Kabir a weaver by caste but a most famous disciple of Ramanand His teachings have wide renown being known as the *Kabir baunis* His life has been marvellous and his death a solemn mystery On his decease says the Hon Dr Hunter both the Hindus and Musalmans claimed the body the former to burn it the latter to bury it according to their resp ctive rites While they wrangled over the corpse Kabir suddenly stood in

the midst and commanding them to look under the shroud vanished This they did But under the winding sheet they found only a heap of beautiful flowers, one half of which they gave to be burned by the Hindus in their holy city while the other half was burried in pomp by the Musalmans His name lives in the memory of his people and to this day pilgrims from Upper India beg a spoonful of rice water from the Kabir Monastery at Puri at the extreme southern point of Bengal The Kabir panthis do not marry and admit disciples from all castes They wear reddish clothes and bury their dead bodies in a sitting posture In Marwar they date their origin from the time of Maharaja Bije Singh

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THE DADU PANTHIS

The sect was founded by Dadu who was a Nagar Brahman of Ahmedabad and was born in Samvat year 1601 though some declare him to be a cotton cleaner by caste The Revd M A Sherring calls him a disciple of Kabir but the Dadu Panthis deny it he having flourished two hundred years later than Kabir The local tradition says that while Dadu was once playing with his friends at the age of thirteen years he met an old Fakir, believed to be the *Bhagwan incognito* who spitting into his mouth initiated him in the light of the true faith He then came to Marwar and thence to village Naraina in Jeypore where he succeeded in establishing a *guddi* after a good deal of controversy with the Khangarots a branch of the Kuchhwahas who then held the place in Jagir He subsequently came to the notice of the Emperor Akbar who is said to have called him at Delhi and put some question for reply as embodied in the following couplet—

Akbar puchhe Phukkar ko tino bat ari
Ahrin Hatora Sandiasi pehle kon garhi

meaning which of the three thing *viz* the anvil the hammer or the pincers was invented first as each forms an essential thing to the other Dadu is said to have replied in the following way—

Ek sabad men sab kiya aisa samrat soi
Age pichhe voh kare jo bal hina hoi

i e all the things were made at one and the same time and that one who has no power has to make one thing after the other

A miracle connected with the story is that Akbar held a Darbar in which he also invited Dadu for whom no seat was however provided But to the utter amazement of all Dadu appeared there sitting in a *Singlasan* or a throne He is said to have died at Narana in Samvat year 1660

There are about 5000 verses said to be the teaching of Dadu which are compiled in a book called *Dadu-Bani* He had 152 disciples of whom 52 are said to have established as many *guddis* or *thambas* in different places The Dadu Panthis receive disciples from every caste A candidate is first required to have his lock of hair cut off and his head shaved The sacred *Muntra* of Dadu is then whispered and he is thus taken into the fraternity The followers of the sect believe only in one god and do not worship other Hindu deities nor do they make offerings to them The tenets of their faith appear to have some resemblance to the doctrines of Islamism They abstain from the use of liquor and meat but can eat their food cooked in the house of every high caste Hindu They generally wear a pointed cap and a flowing robe At death there bodies are burnt

There are two sects among the Dadu Panthis Those who live as family men and do marry are called *Gharbaris* whereas those who practise life-long celibacy are known by the name of *Nihang* of whom the Nagas are a sub division It was said that there are no Dadu Panthi females but the special enquiries made into the matter show that there are Gharbari Dadu Panthis in Marwar chiefly residing in the districts of Marot Sambhar Nawan and Parbatsar who also have their marriage connexions at several places in the Jeypore territory Brahmans take part in their marriage ceremonies The Dadu Panthis though apparently forming a most devoted sect concern themselves with worldly affairs They cultivate land carry on trade and lend money being always found very strict with their debtors Among them those who do not belong to any particular community are called Birkt They wear reddish cloth and wander about begging alms from house to house Some also besmear their bodies with ashes and wear long hair or *Jatas*

The sect of Nagas was founded by Sundar Dass a Rajput by caste who came to Dadu and was made a disciple by him while being armed It is for this reason that his followers still keep themselves to the profession of arms They form an important military class in Jeypore but as a saying runs *Ramji*

Ki murat lari lari na lari they are considered as being more fit to collect spoil rather than fight a battle firmly They do not marry at all and are distinguished by their *langoti* or scanty *dhoti* they wear and hence called Naga or naked which also implies as one devoted to celibacy or in other words separated from all family connexions They recruit their number by adopting *chelas* They were once much feared as being very hard in their transactions often taking young boys from their debtors in return of the money they advanced whom they made their *chelas* and brought them up to their profession

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THE NANAK-SHAI

They form a class of devotees among the Sikhs and are the disciples of Nanak Shah The members of this religious order says the Revd M A Sherring on becoming devotees do not marry they wear the *gerua vastra* or red cloth They have no *Nagas* or naked ascetics like the Udasis and will partake of food in the houses of all Hindus They do not worship idols but the Granth or sacred book of Nanak

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THE JOGIS

The Jogis are the followers of Gorukhnath whom they believe to be still living and they worship Shiva

The term Jogi or Yogi according to Mr Wilson is applicable to the followers of Yoga or Patanjala school of Philosophy which amongst other tenets maintained the practibility of acquiring even in life entire command over elementary matter by means of certain ascetic practices But the present signification of the word implies all those persons who only split their ears and wear *Gerua Vastra* or red cloth no matter whether they do or do not practise the suppression of breath or the mental abstraction as enjoined by the Yoga school They belong to twelve *panths* and generally have the termination of *nath* after their names They eat flesh and drink spirits They marry and very few among them are celibate They regard Nepal as their holy place Their bodies after death are buried their tombs being termed *Samadh*

Gosains another class of devotees but of lax principles and not restricted to any one caste The Dandis do not marry and have no houses of their own They have literally nothing they can call their own except a diminutive mat to lie upon a small pillow the cloth they wear a stick and a *Kamandal* or hermit s pot for holding water The stick they use at the age of fifty previously to which they are only disciples and are not called Dandis

The Shamis are also known by the names of *Gosains* and *Atits* and are thus described by Col Walter These men eat flesh and drink spirits Their bodies are buried not burnt after death They are worshippers of Mahadeo There are different classes of Gosains some are buried in a sitting position and some at full length Their remains are interred in the place where they lived a platform of mud or stone according to the status of the deceased is placed over the remains and a figure of Mahadeo In parts of Marwar this class own villages and are well off some of them (those who marry) cultivate but the greater number are beggars that is they live on charity They are generally divided into ten divisions called the *Dasnamis* which are (1) Giri (2) Puri (3) Bharti (4) Ban (5) Aran (6) Parit (7) Sagar (8) Tirth (9) Asram and (10) Saraswati They are followers of Shiva and also worship Devi They are for the most part *Gharbaris* and intermarry among themselves They can also marry in their own sub-division the only distinction observed being that of a *Gurdwara* to which they belong and which forms their separate *Khamp* Brahmans take part in their marriage ceremonies They eat flesh and their bodies are buried after death

Among the *Gharbaris* those who wear arms are called Mahapurash They were mostly employed in the Raj service as sepoys but their number is now being reduced

Chelas from high castes are also admitted They get their heads shaved and are given a *Khappur* to receive alms The sacred *Muntra* is then whispered to them and they thus become a Shami They enjoy equal rights as the sons (whether real or illegitimate and can form marriage connexions with the same family in which the latter marry In some cases however pre ference is given to the *Chelas* The sons or the carnal children are called *Bindl a* and the *Chelas* or the spiritual children are known as *Nadka*

The females of the Shamis are styled as the *Shamans* and they wear the ordinary dress of a woman Those however who visit Hinglaj or do not live as *Gharbaris* generally go under the guise of a male using the *Dhoti* instead of the *Ghagra* and wearing an *Angarkha* and turban in place of a *Lugri* They are then known by the name of *Abdhutanis*

Many among the Shamis do not marry and live as *Nihang* or Abdhuts They besmear their bodies with ashes and generally keep with them the skin of a tiger or of a reindeer also a *Kamandal* and a tongs They have long hair and depend upon the Gharbaris for their food The *Mahants* of the Shamis are also celibate Each division has its separate *Mahant* and above all there is an head abbot whos called the Dasnami *Mahant*

THE SAMEGIS

The Samegis form an order of Jain ascetics They are said to have sprung up from several sects of the Jatis and owe their origin to one Anand Bimal Suri who flourished at Ahmedabad in about the sixteenth century and founded a separate sect under the name of Samegis They are distinguished by the yellow clothes they wear and roam about from place to place They do not stay at any particular locality for more than 27 days They follow the same tenets and also observe the same festivals as the Jatis do but they do not worship idols They do not hang a cloth before their mouth like the Dhundias but generally keep a piece of cloth in their hand and use it when they have to speak They do not marry but include a large proportion of females in their sect who also wear yellow clothes Both the males and females keep a stick or *danda* in their hand Brahmans do not take part in any of their ceremonies and they admit disciples from every caste They live by begging alms and also receive in charity the yellow cloth they wear provided it is worth under eleven rupees, but they refuse it if it exceeds the amount Their bodies are burnt after death, and they are washed before being taken to funeral piles

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THE DHUNDIAS

The Dhundias form a most devoted sect among the Jains

and are said to have sprung up from the Lunka Guchh of the Jatis in about Samvat year 1545 They are called *Dhundias* because their followers as Mr Ibbetson remarks were persecuted by the orthodox and compelled to take refuge in ruins or *Dhund* There are two sects among them *viz* (1) the Bais panthis and (2) the Tera panthis so called from the number of their followers being 22 and 13 that founded the sects respectively The Tera panthi sect is said to have been branched out from the Bais panthi in about Samvat 1831

The Bais panthis admit disciples from every high caste but the Tera panthis receive only those with whom they can eat together The admission of disciples is considered a very big affair and is observed with grand ceremonies Every candidate whether male or female has first to obtain the consent of his parents or relations and from a week before his conversion he is given rich clothes to put on and is taken in a palanquin with all pomp to some orchard or a temple outside the city where he is kept very comfortably indulging in varieties of delicious food and enjoying the smell of sweet flowers and other perfumes On the day fixed he is shaved and wears the dress of a Fakir The *guru* or the spiritual guide then pulls out the hair off from his head whispers the sacred *muntra* and teachs him the abandonment of the secular world The hair thus pulled out is collected with great enthusiasm by the persons present and is generally worn as amulets in the right wrist by the women who entertain a longing desire for an issue Sweet meats and cocoa nuts are then distributed to the relatives and friends present there It is customary with the novitiate to pass a night at the same place where he is initiated On the day following he goes out and does not return to the place he thus leaves for a period of six months

The Dhundias always drink boiled water and do not eat fresh fruits or vegetables They generally hang a cloth or *patti* before their mouth preventing insects from entering it They also carry with them a kind of brush made of peacock s feather with which they sweep the ground before sitting down They carry their regard says Mr Ibbetson for animal life of extremes teaching that no living being should be interfered with that a cat should be permitted to catch a mouse or a snake to enter the cradle of a child

They live by begging alms and refuse to accept everything

which they find as purchased solely with a view to be given to them They mingle together all the different eatables they receive in charity before they eat and bury the leavings under the ground instead of giving them to any body else They neither shave nor do they bathe they walk bare-foot and wear a white cloth not exceeding rupees nine in cost which they never wash but tear it up in pieces when it becomes dirty or old They never go out in the night nor do they burn lights They also do not use any conveyance and are even rarely found travel ling by Railways They stay at one place during the rainy season and keep fast for several days together in the month of Bhadwa which festival is called *Pajusan*

Their dead bodies are carried by the Jainis also called Saraogis in a *Bekunthi* and burnt No other funeral ceremonies are performed after death

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FAKIRS

The figures for Fakirs in Marwar include four different classes of Musalman beggers namely the Madari the Kalandar the Jalali and the Benawa They all belong to the Sunni sect

The Madaris owe their origin to Badi ud din Shah of Makanpore called also Zindah Shah Madar Mr Ibbetson thus writes about him He was a converted Jew who was born at Aleppo in A D 1050 and is said to have died at Makanpore at the mature age of 383 years after expelling a demon called Makan Deo from the place He is supposed by some to be still living (whence his name) Mahomet having given him the power of living without breath His devotees are said never to be scorched by fire and to be secure against venomous snakes and scorpions the bites of which they have power to cure Women who enter his shrine are said to be seized by violent pain as though they were being burnt alive

They earn their livelihood by begging alms but sometime they prove to be a pest to society by wounding their bodies by means of *Gurz* or mace they usually keep with them if the per sons addressed refuse them money Some among them erect wooden swings locally called *Dolar-Hindas* when a fair is held a few cultivate land and many employ themselves in private service or in Muzduri They generally repeat the

words *Fazl i Mola Yad i Mola* at the time of saluting each other instead of the usual form of address used by ordinary Musalmans They are also called Malang though Mr Ibbetson makes the latter a branch of the Madaris

The Kalandars declare themselves to be the couriers of Imam Husen during the *Karbala* wars and up to this time it is customary with them to wear green clothes and run bare foot as *Paiks* or sham messengers with a drawn sword in hand from one *Taziah* to another for three days from the 7th to the 10th of the month of Mohurram Their name also indicates that they might be the followers of Bu Ali Kalandar They have wives and children and live by begging alms

The Benawa trace their connection with Khawaja Hasan Basri They are distinguished by a long cap they wear and are also known by the name of Azad They are a great buffoons and beg alms

The Jalalis are the follower of Sayad Jalal ud din of Bukhara Candidates for admission to the order says Mr Ibbetson shave completely burn their clothes and are branded on the right shoulder

There are also other orders among the Musalmans as for instance the Kadiris the Chistis and the Naqshbandias who may properly be called as *Fakirs* or *Durvesh* but as they have returned themselves with the Sayads and Shekhs they are not included under this head They are held in great respect by the people being regarded as their *Pir* and they always keep a large retinue of followers with them

The Kadiris as says Mr Ibbetson sit for hours repeating the following declaration— Thou art the guide thou art the truth there is none but thee

The Chishtis says he worship by leaping up and jesticulating and repeating *Allah ya-Allah hu* till they work themselves into a frenzy and at last sink down exhausted

The Naqshbandias are described by Mr Ibbetson to be the followers of Khawaja Pir Mohammad Naqshband and are said as worshipping by sitting perfecly silent and motionless with bowed head and eyes fixed on the ground In Marwar they generally beg flour during the day time and at night they go with a lighted lamp in hand begging *Kouries* or shells from shop to shop They generally speak the Marwari language but their females use words of Sindhi dialect

TEMPLE SERVANTS

The temple servants or the Pujaris in Marwar number 23 074 (males 11 763 females 11 309) They form a separate caste and worship the sun They are called Saivags from the word Saiva or worship they do in the temple They are also known by the name of Bhojaks which seems to be connected as Col Jenkins of Kangra remarks with the Sanskrit word *bhoj* to feed In Jeypore they are styled as Bias

They declare themselves to be originally Brahmans being composed of the six Gotras of Gujar-Gour six of Khundelwals and four of the Pushkarnas According to local tradition they are said to be the descendents of Makjati Rishi who was married to a Bhoj buns daughter and hence called Bhojaks Makjati was employed by Sambh the son of Krishna as a Pujari in a temple he dedicated to Surj or the sun with a hope of getting recovery from leprosy he was then attacked with as a punish ment for his misconduct From that time forward the Bhojaks are chiefly employed as temple servants They mostly follow the ceremonies of Mahajans in their marriages and betrothals their funeral rites chiefly corresponding with those of the Brahmans They wear the sacred thread but are not recognized as Brahmans being employed for the most part as priests in the Jain tempels and also for the fact that they can eat their food from the hands of Oswals Col Walter mentions them as a low caste of Brahmans They live chiefly, says he on charity and are the Pirohits of Oswal Mahajans they cook for the Oswals and read *Kabits* Although themselves Shivas they worship at the Jain temples

In the Panjab they are described by Mr Ibbetson to be a mixed collection of Nais Brahmans Rajputs Jogis who inter marry among themselves alone eat flesh drink wine and are a debauched and profligate set the men are constantly in the courts involved in litigation and the women are notorious for their loose morality

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GENEALOGISTS

The group of genealogists comprises six different castes four of which aggregating 45 148 are Hindus, and the remaining two numbering 3 148 are Musalmans The proportion they all

together bear to the total population of Marwar comes up to 1 91 per cent The following abstract will show the figures for each caste as returned in the present census—

		Males	Females	Total
Charans	Hindus	11 502	9 924	21 426
Bhats	do	12 604	9 955	22 559
Motisara	do	451	379	830
Rawal	do	172	161	333
Mirasi	Musalman	1 365	1 613	2 978
Dom	do	108	62	170
	Total	26 202	22 094	48 266

THE CHARANS

The Charans next to Rajputs form a very interesting class of people in Rajputana though they are as Sir John Malcolm remarks little if at all known in Hindustan They are supposed says Mr John Wilson to get their name from the feeding and rearing of cattle They claim a celestial origin and deem themselves among the Hindu deities declaring the Himalaya range to be their original abode Sir John Malcolm quotes the following fable of their origin—'Mahadeva first created Bhats to attend his lion and bull but these could not prevent the former from killing the latter which was a source of infinite vexation and trouble as it compelled Mahadeva to create new ones He therefore formed the Charan equally devout as the Bhat but of bolder spirit and gave him in charge those favourite animals From that period no bull was ever destroyed by the lion

These classes he further says rank as the genealogists of proud and ignorant chiefs and favoured individuals often combine with that office the station of counsellors and establish *an ascendancy over the minds of their superior which is stronger* from being grounded upon a mysterious feeling of awe It is to them that the proudest Rajput looks for solace in adversity and for increased joy and exultation in prosperity

They are said to have migrated from the Gangetic plains towards the Deccan with their Rajput chiefs when the latter were over whelmed by foreign inroads and when their internal dissensions during the great Mahabharata war compelled them

to have their original habitation They are thus divided into two divisions and named after the places of their subsequent settlement Those who took there abode in Marwar came to be called Maru Charans whereas those who settled at Kutch were known by the name of Kachhela Charans

They both do not intermarry neither do they smoke or eat together According to Sir John Malcolm the Kachhelas do marry with the Rajputs but it is hardly the case in Marwar The Charans are the followers of the Shaktik religion and they generally cultivate land They usually follow the manners and customs of Rajputs differing only in the laws of inheritence which are observed by equal partition of property There are generally so many partners among them that the expression *charma bunt* has become an household phrase denoting innumerable divisions of a share and which fact constantly keeps them involved in litigation In Marwar their mutual dissentions were up to late so great that a separate court under the name of *Khatdarshan* existed for their settlement during the last two reigns

The Charans have been noted for their perverseness and though regarded as the most truthworthy persons and acting at the same time as safeguards to travellers they have always been very extravagant in their demands which often resulted in the most evil consequences They usually committed Chandi or self sacrifice by cutting and wounding their bodies with knives or swords, and practised *Dharna* or extortion by sitting for hours and days to enforce their payments

The Maru Charans occupy a higher position being the chroniclers of the cherished fame of Rajput chiefs who have always entertained a very high regard for them having given them especial distinctions in court They receive gifts from the Rajputs at all feasts and marriages and hold extensive lands and villages granted to them under Udak or rent free tenure In Marwar they possess land yielding a revenue of about four lacs of rupees a year With a view to please their liberal masters they have always exaggerated such presents by thousands or millions calling the ordinary gifts as *lakh pasao arab pasao* or *kiror pasao* One Karni Charan had been very fortunate in Marwar to receive a liberal gift from Maharaja Abhe Singh Some of the Charans had got access even into the courts of the great Mughal Emperors where by the powerfull influence of

their poetry and the fluency of their speech they succeeded in securing seats for themselves on occasions of Darbars which privilege even the great Rajas whom they accompanied could not enjoy

Barhut is the title of respect for the Maru Charans and they regard it abusive to be styled as *Kulas* They do not practise Nata or Karewa and their females observe the *parda* system They are divided into numerous clans or *khamps* who intermarry with each other The chief of them are—

(1) Rohria (2) Ratnu (3) Soda (4) Asia (5) Misan (6) Bansur (7) Lalus (8) Ada (9) Sandayach (10) Kavia (11) Jagat (12) Sunga (13) Gunga (14) Surtania (15) Dadwaria (16) Medu (17) Debal (18) Mingus (19) Nandu (20) Shandu etc

The Rohria Charans are the *pol pats* or mendicants of the Rathors They were originally Bhatis Their ancestor named Chanda who was a Bhati Rajput was made Charan by Raipal Rathor and married to a Charan woman The present Barhut of Mundiar is a representative of this clan and enjoys distinction in court as a Tazimi Sirdar Col Walter gives the following origin of the Bhati Barhuts— A Bhati of good family had an intrigue with a woman of good family but of another caste they came together and took up their abode on the left bank of the Luni near Durmara The water on this bank of the Luni is brackish and undrinkable whilst that on the right is sweet and good When the river was in flood (so runs the story) this couple either singly or together were able under the auspices of a goddess to cross to the right bank without even getting their clothes wet and from thence bring sweet water On this way they were looked upon as holy people and the village of Dur mara was given to them They have now spread over other parts of India

The Ratnu Charans trace their pedigree to Pushkarna Brah mans Ratnu the son of Busdeo (a Pushkarna Brahman) was made a Barhut by Deo Raj Bhati of Jeysalmere as described above (vide Pushkarnas page 64)

The Soda Charans are the *pol pats* of the Ranas of Meywar and are held in great respect there

There is another class among the Marus called the Tirwari Charans They are said to be descended from a Brahman women of Tirwari caste with whom Darsaji an Ada Charan had

an intrgue His descendents are found in Godwar and Jalor districts They have a low position and cannot intermarry with the Marus They are generally given Tiag at half the rate received by other Charans

The Kachhwaha Charans are chiefly merchants They carry on trade and graze their cattle They pay no dues and formerly used to avoid any forced payment by having recourse to their usual way of self sacrifice They are not so expert in chanting the praises of Rajput heroes as the Maru Charans are but they are shrewd men of business Their females do not observe *parda* They allow *Nata* but no payment is made on that account One can even marry a widow of his brother

The Kachhelas are also called Garvis They are said to have come to Marwar from Kuchh and settled for the first time at Sindari in Mallani The place was named Shindari after their headmen called Shina and in former times as says Col Walter it was considered *Surna* or a place of refuge from which no criminal or others seaking an asylum could be given up

The Kachhelas have also numerous clans the chief of which are —

(1) Balsi (2) Dewad (3) Salkan (4) Chanpa (5) Ed (6) Nagi (7) Karwa (8) Bachha (9) Bhojak (10) Badua (11) Kharta (12) Bati (13) Medmal (14) Bhati (15) Tumbel (16) *Kolia*

There is a class of Bhambis connected with the Kachhelas and called Charnia Bhambi A Charan is said to have touched a dead calf and thrown it away which is generally the work of Bhambis He was therefore excluded from the community and his descendents came to be called Charnia Bhambis Their females do not wear silver ornaments in the feet

Females of the Charans are generally much respected There are said to be *nau lakh Lurial* or nine lac females among the Charans who were gifted with miraculous powers They are called *Lurial* from the fact that they generally wore *Loe* or woolen blankets Among the Marus Karniji to whom Bika was indebted for his success in the foundation of Bikanere is worshipped as a goddess Her oath is considered as the most solumn adjuration frequently used by the Charans One Awarji is famous for having miraculously dried up the Hakra or Kuggar river which once flowed in Mallani The Kachhela females form a large proportion of *Shaktis* or personification of female energy

and are distinguished by the black cloths they always wear They are greatly feared for their future imprecation of woe and ruin and they usually keep in their mouth till mid day a *datan* or tooth brush of the *nimb* tree as a precaution to remove the ill affect of a curse they might happen to pronounce upon any person

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THE BHATS

The Bhats form a class of genealogists They are the hereditary family bards Mr Wilson derives the word from *Bhata* or *Bhatta* popularly formed from *Bhatri* a nourisher or protector and figuratively applied to mendicant and learned Brahmans They are said to be an illegitimate-tribe and the Revd M A Sherring gives three different traditions of their origin though he places no reliance on any of them They are said to have sprung says he from the union of a Kashatriya with a Vaisya woman but another account is that their common ancestors were a Kashatriya father and a Brahman widow while by a third tradition the Bhats are said to be the progeny of a Brahman father and a Sudra mother Speaking of their fabulous origin Sir Henry Elliot says that they were produced to amuse Parvati from the drops of sweat on Siwa s brow but as they chose to sing his praises rather than hers they were expelled from heaven and condemned to live a wandering life as terestial bards

There are three tribes of Bhats in Marwar viz (1) the Birm Bhat (2) the Bahi Bhat and (3) Rani Munga Bhat

The Birm Bhats claim their descent from Kavi a son of Brahma They are chiefly found in the North Western Provinces and also in Gujrat where they occupy the same position as the Charans have in Rajputana Their manners and customs are much like those of Brahmans and they boast of having produced some of the greatest and most learned men from among their community They eat flesh but abstain from the use of liquor They do not marry with the Bahi Bhats whom they regard as of inferior position Nata is not allowed among them

They claim a very remote ancestory and reference to them frequently occurs in the Mahabharta or other ancient books of Hindu mythology where they are known under twelve different names They are as follow—

(1) Birm Rao (2) Soot (3) Magad (4) Bandi (5) Saraswati Putr (6) Astuti Pathak (7) Badi (8) Nandi kar (9) Rai (10) Bhut (11) Nandi (12) Kani

The Bahi Bhats abound in Rajputana and owe their origin to the Rajputs whose customs and manners they mostly follow and have also the names of their sub-divisions similar to those of Rajputs They generally keep the family record of Rajputs and preserve their genealogies Their records are referred to if any dispute arises among them in matters of adoption or marriage contracts "These men says Col Walter are held in great awe in the same way as Charans by all Hindus they hold lands and sometimes villages rent free they receive great largess at weddings and if it is refused abuse the none givers in song

They were originally the bards of Parihar Rajputs with whom they are said to have come to Marwar They also receive gifts from Kalbis or Pitals who trace their origin from the Parihars

They are also styled as Raja by their *Jijmans* or customers who show them great respect when the latter visit their homes They are given high seats and are supplied with rich food to eat They do not care to clean the vessels in which they take their food which duty is generally discharged by the females of their hosts They feel offended if any body calls them Bhats and are not then easily to be softened down To avoid such troubles the Pushkarna Brahmans have altogether dispensed with their Bhats and have even destroyed the *Bahis* which the Bhats possessed and which contained the record of their families

On occasions of betrothals the father of the bridegroom presents some cocoanuts and Rs 16 or Rs 18 in cash to the bride s father who then distributes opium to his relations The marriage comprises four *pheras* and all the ceremonies of *torun samela* and *parjan* as are observed by other castes The bride s father generally receives the sum of Rs 84 from the father of the bridegroom

Nata is also permitted among them when the parents of the widow are paid Rs 40 It is contracted at the night time and the bride is taken by her new husband not through the main gate but by some other door temporarily made for the purpose

Adoption is also made among them from some nearest relations

The Bahi Bhats of Marwar comprise several tribes among them including also the Birm Bhats They are —

The Motisars are not generally learned but they are said to have a natural taste for poetry and can compose the best verses and *Kabits* as the Charans do They are much respected by the Charans when they visit their homes to receive charities They are paid *Tiag* when the marriages of Charans take place and on occasions of marriages of the Rajputs they also share the pay ment with the Charans Their customs and manners correspond to those of Rajputs and Charans

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THE RAWALS

The Rawals are the *Nakkals* or buffoons of the Charans In Marwar their number is very small and they are found chiefly in the districts of Sojat and Jaitaran They are also found in Gujrat They claim a descent from a Brahman and the story of their origin runs as follows There was once a Raja of Juna gudh whose title was Rawal One day as he went out on a hunting excursion he felt thirsty in the way and sought the house of a Charan where he was attracted by a young Charni The girl out of the great respect for the royal guest wanted to mark *tilak* on the forehead of the Raja but he refused This enraged the damsel who pronounced imprecation on the Raja and by her curse he instantly became a eunuch or *hinjra* and began to sing and dance He thus formed a pleasant amusement for the Charan community of the place for a few years but after his death a Brahman who used to accompany the Raja there was made to sing and dance in his place He got the appellation of Rawal and became the ancestor of a tribe of the same name

The Rawals follow the manners and customs of the Charans from whom alone they beg and in whose presence chiefly they play their performances Their party usually consists of twelve persons and they wander from village to village doing the *tamasha* during the winter season The presence of a Charan is considered to be absolutely necessary for the purpose and they never play if one is not present In case none be available they usually make a doli of grass and taking it for a Charan begin their play under its auspices If a Charan refuses to see their performances or does not satisfy them in their demands they leave the place and go about singing his infamy Sometimes they make an effigy of him and treat him with disrespect

They do not play during the summer nights as they usually say—*Rat thori or sang ghana i e* summer nights are too short for their performances

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THE MIRASIS

The Mirasi is a Musalman genealogist and occupies the same position among the Musalmans as the Bhats do among the Rajputs Mr Ibbetson derives the word from the Arabic *Miras* meaning inheritence The name is often abbreviated into Mir which must not be confounded with the appellation frequently used by the Sayads The Mirasi forms of the twelve tribes of ministrels He is also a musician and teaches the girl singing and dancing

There are three tribes of Mirasis in Marwar viz (1) the Jore (2) the Kalet and (3) the Kanota They are all converted Hindus and belong to the Sunni sect They intermarry with each other but they do not marry with the Nakkarchis and Tashawalas or beaters of kettle drums The Jores are said to have come to Jodhpore from Multan and the Kalets trace their descent from the Desi Pathans of Didwana

The Kanota Mirasis declare themselves to be the descendents of a Gour Brahman Their ancestor named Chandan is stated to have been in the service of some Mohamedan emperor as a flute player and is said to have interceded for the release of some Kayasths of Bhiwani clan who were also in the service there as treasurers and whom the emperor had imprisoned for some fault The emperor acceeded to Chandan s request on condition of his accepting Mohamedanism which he did and the prisoners were consequently set free They came to Marwar where Chandan also accompanied them He is said to have constructed a small well near Didwana which is still known as *Chandan kui* Chandan s services were not forgotten by the Kayasths and his descendents still enjoy the privilege of receiving some *lag* or tax from the Bhiwani community of Marwar on all occasions of marriage and death

The women of the Mirasis also sing Formerly they used to wear blue clothes but now they use trousers and a *tilak* or an Angarkha in the form of a petticoat The widows are not allowed to marry or to contract *Nata*

THE DOMS

The Doms in Marwar do not form a separate tribe from those of Dholis and Mirasis According to Sir H M Elliot they are a tribe of Musalmans descended from Bhats and are more generally known by the name of Mirasi and Pakhawaji The term Dom is considered a very low designation by the Dholis and Mirasis as the word *Runghar* is by the Rajputs or *Arrar* by the Mahajans . *In Oudh* it is applied to sweepers or Bhangis A very few of the poor classes of Mirasis in Marwar have however returned themselves as Doms and they appear separately in our schedules They follow the same customs and manners as the Mirasis do

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WRITERS

Among the writers are included Kayasth Khatri and Oswal whose aggregate number in Marwar as returned in the present Census came up to 155 335 They form the second most numerous group of the Professional class B the Priests only exceeding them in number They bear a proportion of 6 16 per cent to the total population of Marwar The respective figures for each caste are —

	Males	*Females*	*Total*
Kayasth	2 877	3 278	6 155
Khatri	3 047	3 622	6 669
Oswal	66 966	75 555	142 521
Total	72 890	82 455	155 345

THE KAYASTH

The Kayasths form the chief class of writers in Marwar They claim descent from Chitargupta the son of Brahma as mentioned in the Padma Puran and the Kayasth Ethnology Sir John Malcolm says that their origin is coeval with the *invention of letters that they were created to be an intellectual* not a labouring class and they in consequence deem themselves devoted to learning Sir H M Elliot derives the word Kayasth from Sanskrit *kaya* body and *stha* remaining When Parasu Ram says he destroyed the Kshatriyas the pregnant women

of that caste fled and the children to whom they subsequently gave birth having been conceived during the massacre in the wombs of their mothers were called Kayasths

They are divided into twelve tribes called after the names of the twelve sons of Chitargupta but they do not intermarry

They are —

(1) Mathur	(5) Surajdhaj	(9) Balmik
(2) Bhatnagar	(6) Amisht	(10) Aithana
(3) Sribastab	(7) Gour	(11) Kalsarisht
(4) Saksena	(8) Karan	(12) Nigam

There are two divisions of Kayasths in Marwar viz (1) the *Desis* or the natives of the place and (2) the *Pardesis* or the foreigners

The Desis are all Mathurs who take their name from Mathura whence they originally came Their local name is Puncholi which seems to be derived from Puncholpura a village near Delhi from which place they came to Marwar Some say they are called Puncholis from their knowledge of the five elements Another theory is that originally there were four castes namely the Brahmans the Kshatriyas the Vaisyas and the Sudras but the profession which the Kayasths follow corresponded to none of them Hence they formed a fifth class called Puncholi from *punch* five and *Oli* line

They are divided in eighty four clans among which they can form matrimonial alliances but not in their own clan In Marwar there are found 17 clans of the Puncholis as noted below—

(1) Manak Bhandari	(10) Sirbhi
(2) Jhamaria	(11) Manjitwal
(3) Bhiwani	(12) Charcholia
(4) Narnolia	(13) Utrelia
(5) Nag	(14) Nepalia
(6) Khuja	(15) Kakrania
(7) Gadaria	(16) Koli
(8) Lawaria	(17) Galghotia
(9) Meratwal	

Of these the most ancient family is that of Manak Bhandaris whose ancestor named Kalpat Rai is said to have come to Raja Manak Deo of Sambhar in about the seventh century He was the first man who produced salt from the Sambhar lake which has proved to be a source of enormous income to the authorities concerned Manak Deo granted Kalpat Rai some annuity out

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of the salt income for his valuable discovery which is still enjoyed by his posterity

Next to them come the Jhamarias and the Bhiwanis who are very numerous in Marwar Khimsi a Jhamaria Puncholi is said to have been appointed for the first time as a Subedar at village Khatu by Ghyas ud din Tuglak At the time when Rao Chunda obtained the Fort of Mundore through the help of some Enda Rajputs and the Emperor advanced his army against him it was only through the medium of Khimsi that the fort was restored to Chunda who then made Dhan Raj the son of Khimsi his *pardhan* or minister From that time the Jhamaria Puncholis held important posts in the state as is evident from the magnificence of their dwelling houses

Bhianji was the ancestor of the Bhiwanis who came to Marwar while very young His father Soda was in the service of the Emperor of Delhi whose displeasure he incurred and was ordered to be put to death Bhian was brought to Marwar by his cook and he sought refuge at Khatu where Khimsi gave him his daughter in marriage

The Pardesis or the foreigners who are generally styled *Lala* comprise the Saksena the Mathur the Bhatnagar and the Siri bastab but they are very small in number and date their migration to Marwar in the present century

No trace of the Nigams and Gour is at present found in Marwar but from the old inscriptions it is evident that they were also once very prominent in Marwar about the fourteenth century The Nigams are said to have lived at Bhinmal and the Gour at Ladnu

Both the Desi and the Pardesi Kayasths can intermarry though they differ in some of their customs peculiar to their different localities Among the Desi Puncholis a sum of Rs 110 is paid on occasions of marriage by the bridegroom s father to the parents of the bride Just before the marriage procession the ceremony of worshipping a horse is performed by the bridegroom s mother When the bridegroom reaches the bride s house to touch the *toran* the Pirohit or the maternal uncle of the bride generally takes her in his lap and walks seven times round the bridegroom Four *pheras* are then observed at the *chowri* round the sacred fire In the first three rounds the bridegroom proceeds the bride but in the fourth he follows her The Kayasths generally worship Devi and observe fast for nine days in the months of *Asoj* and *Chet* every year which festival

is called *Noratri* They eat flesh and drink liquor but the females generally abstain from its use in Marwar They call it *baharli tarkari* from the fact that it is usually prepared out of the main *Rasoi* or *Chula* where the bread is cooked

Parda system is observed among the Kayasths though not very strictly among the Desis whose females go out wearing a shawl which forms their distinguishing dress in Marwar They do not fetch water nor do they employ themselves at the spin ning wheel Widow marriage is not allowed among them nor is *Nata* or *Karewa* permitted

The Kayasths have been once a great race having enjoyed the special privilege of holding offic s of trust under the Musal man rulers of India They follow no other profession but that of the pen They regard it a sin as remarks Sir John Malcolm to use in mean offices hands which God has expressly made for the noble purpose of writing They worship *Dawat* or ink-stand twice in a year at the Diwali and Holi festivals just as the Rajputs worship their sword on the *Daserah* They are stated by Sir Henry Elliot to be the *Greeks of the lower Empire* They are remarkable for their intellect and ready compliance with the wishes of their masters

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THE KHATRIS

The Khatris are not of so much importance in Marwar as they are in the Panjab where as says Sir George Campbell they are the chief civil administrator and have almost all literate work in their hands They claim to be originally the Kshatriyas but it is doubtful In Marwar they are said to have come from Sindh and Jaysulmere as well as from the Panjab They now follow different trade many among them employing themselves in dying turbans for men and scarves for women which as Col Walter says are peculiar to this part of the country As some among the Khatri shopkeepers also sell things openly to the Bhangis which no Mahajan in Jodhpore would do they occupy a somewhat low position among the Mahajan They are divided into twelve *Khamps* or clans each having eight sub divisions of which the chief found in Marwar are —

(1) Kiri (2) Girach (3) Bhut (4) Buchhra (5) Chhuncha (6) Dolors (7) Dara (8) Ghara (9) Mocha (10) Sarsera (11)

Badi (12) Jakcha (13) Bhichu (14) Gajkand (15) Dabbar (16) Dajphar (17) Soni (18) Gela

They are mostly Shivites and their Priests are the Sarsut Brahmans with whom they can eat together Sarasur Rishi the ancestor of the Sarsut Brahmans is said to have protected the Khatris from the destructive hands of Parsu Ram in considera tion of which his descendants receive Rs 4 on occasions of betrothals and Rs 16 at the time of marriage from the Khatris The Khatris do not receive money on the occasion of their daughter s marriage as is the case with other Mahajans *Nata* or *Karewa* is also not practised among them

In Marwar they abstain from the use of liquor and meat and do not eat food from the hands of any other caste with the exception of Brahmans Rajputs Kayasth and Mahajans

Their females do not observe *Parda* and they generally wear petti coat of chintz which contains impressions or prints length wise locally called *Adi bel*

THE OSWALS

The Oswals form the largest proportion of the group and Marwar being their original country they are found here in large numbers chiefly in the east and south In comparison with *other Mahajan castes a greater portion of them is employed* as *mutsadis* or writers in the State other members of the community become traders and are generally well off in Marwar as well as abroad The laity of the Khartara sect says Colonel Tod sends forth thousands to all parts of India and the Oswals so termed after the name of Osi (now known Osian ruins of which are found scattered some 30 miles north of the city of Jodhpur and where they formerly lived) estimate one hundred *thousand families whose occupation is commerce All these* claim Rajput descent The wealth acquired in foreign lands from the Sutlej to the ocean returns chiefly to the native soil

Mr Lawrence Asst to the Agent to the Governor General in Rajputana says Mr Ibbetson is of opinion that the Jains are divided into two sects the Degambras or Saraogis and the Swetambaras or Oswals The term Oswal however is a tribal and not a sectarian name and is quite independent of religion

The story current about *their origin is that in consequence* of some disagreement between Opal D o and his father Bhim

Sen Punwar Raja of Aboo the former had to seek refuge and protection with the Raja of Mundore who treated him kindly and sent him to village Osian where he established his full authority Shortly after a Jain priest Ratan Parbhu Suria by name happened to come there with his disciple and begged for alms but was given nothing This enraged the Jati who by force of his incantations sent a snake which bit the Raja s son Jag Chand to death When the body was being carried to be burnt the Jati sent word to the Raja promising him to revive his lamented son in consideration of his request being granted The Raja gave his consent and another snake was accordingly sent who sucked up the poison In compliance with the Jati s request half the people of village Osian were converted to Jainism on Sawan Sudh 8 Samvat 282 By degrees other people joined them and subsequently two divisions were formed called *Dasas* and *Bisas* who do not intermarry though they may eat together

The converts comprised the following Rajput tribes —

Punwar Sisodia Rathor Chohan Solunkhi Sankhela Burat Parihar Borana Goyal Moyal Daiya Bhati Makwana Kachhwaha Gour

Though the Oswals are almost all originally Rajputs and mostly follow the profession of Mutsadis they are included among the Mahajans who form a community of twelve and a half *niats* or castes

The Mutsadi Oswals regard themselves as belonging to a higher status than the others who are either Potalia (Peddlers) traders money lenders or *kamdars* of the Jagirdars

The wives and daughters of the Mutsadis observe Parda and will never step out of the house except in a *rath* or surrounded with a bevey of attendants

Most of the Oswals are devoted to Jainism They place their faith in Parasnath Mahabir Swami and other prophets of the religion called Tir Thankars a very few however profess Vishnuism They call their community *Sing* the oath of which when pronounced by the leading men of their caste is a binding one

The Jatis are priests of the Jain religion and are consulted more than the Brahmans in determining auspicious occasion for the celebration of matrimonial alliances In Jodhpur the Opadhia Brahmans (a sub division of Pushkarnas) assisted by a Srimali

Ajit Singh was the emperor of Delhi and Rugnath the Raja of Marwar

The manners and customs of the Bhandaris are the same as those of other Oswal tribes The temple of their family deity Asapura is at Nadole where a fair is held twice a year They will not buy a black cow a black goat or a black buffalo though they will take them as presents

The Bhandaris generally adopt Raj service They have their own sub-divisions which do not intermarry among themselves Their females observe *Parda* and unlike other Oswal women do not use the head ornament called *Bor*

THE SINGHI

The Singhis were originally Nandwana Brahmans of Sirohi Their conversion to Jainism as in the case of the parent caste of Oswals is ascribed to the spell bound snake having bitten Son Pal whose life was similarly saved by a change of religion Son Pal with his family and other intending pilgrims made a pilgrimage to Setrunja where a son Sanghi was born, who was a very promising and clever boy While quite young he was taken into Raj service by the Rao of Sirohi and was given in dowry at his own request to Rao Gangaji of Jodhpore where he distinguished himself in the Raj service

He had 3 sons —

(1)- Chanpsi from whom the Bhimarajot Singhis trace their lineage who have held for some generations the post of Bakhshi in the State

(2)—Rana from whom the Mulchandots descend who abound in Sojat

(3)—Padamsi from whom the Raimalot Partap Malot Sukhmalot and Sehmalot Singhis are descended

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THE LODHA

The Lodhas are generally called Sah—a title which is said to have been bestowed on their ancestors Todur Mull and Chhaj Mull by the Emperors of Delhi

The tradition connected with their origin is that a round limbless piece of flesh like *Lodh* was born to a certain Lakhansi

Chohan a Subadar of Chohan Prithi Raj who took the same to the temple of Barlai Mata, situated in Bhadana Pargana Nagore where some water was sprinkled over it when all of a sudden the limbs sprouted the transformed child was named Lodha after *Lodh* which he formerly resembl d He was made an Oswal by a Jati named Jansurji The Lodhas remained for some time at Delhi their descendants migrated to Ajmere and thence to Marwar

There are four sub-divisions of Lodhas —Todar Malot Chhaj Malot Ratan Malot and Bharsingot Of these the Todar Malots who are Vishnuites alone betake themselves to Raj service and the other three who follow Jainism generally become shop-keepers The Lodhas says Col Walter have held offices of high position and honor in Marwar

The characteristic features of this caste may be briefly summarised

The Lodha women after the birth of a child have to go first to the temple of Barlai Mata (their Kul Devi) before they can leave their house for any other place

From the 1st to the 10th of the months of Chet and Asoj the women are forbidden to use *menhdi* on the hands or lamp black in the eyes the men on the other hand are neither allowed to change their clothes nor to get themselves shaved

Like Bhandaris they do not purchase but unlike them they do not even keep a black cow or a black goat

Unlike other Oswals they do not worship the potter s wheel at the time of marriage

It may however be observed that the Lodhas who live in the foreign countries do not so strictly follow these restrictions as their brethren of Marwar

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THE MOHTA

The Mohtas are generally the Kamdars of the Jagirdars They were formerly their *basi* or slaves whose allegiance they could not throw off without obtaining a written deed of acquittance by making a payment of money according to their position The Jagirdars exacted *neola* and *tika* on occasions of death and marriage respectively and deprived them of every thing if any fault was committed The principal advantage in

Ajit Singh was the emperor of Delhi and Rugnath the Raja of Marwar

The manners and customs of the Bhandaris are the same as those of other Oswal tribes The temple of their family deity Asapura is at Nadole where a fair is held twice a year They will not buy a black cow a black goat or a black buffalo though they will take them as presents

The Bhandaris generally adopt Raj service They have their own sub divisions which do not intermarry among themselves Their females observe *Parda* and unlike other Oswal women do not use the head ornament called *Bor*

THE SINGHI

The Singhis were originally Nandwana Brahmans of Sirohi Their conversion to Jainism as in the case of the parent caste of Oswals is ascribed to the spell bound snake having bitten Son Pal whose life was similarly saved by a change of religion Son Pal with his family and other intending pilgrims made a pilgrimage to Setrunja where a son Sangha was born who was a very promising and clever boy While quite young he was taken into Raj service by the Rao of Sirohi and was given in dowry at his own request to Rao Gangaji of Jodhpore where he distinguished himself in the Raj service

He had 3 sons —

(1)– Chanpsi from whom the Bhimarajot Singhis trace their lineage who have held for some generations the post of Bakhshi in the State

(2)—Rani from whom the Mulchandots descend who abound in Sojat

(3)—Padamsi from whom the Raimalot Partap Malot Sukhmalot and Sehmalot Singhis are descended

THE LODHA

The Lodhas are generally called Sah—a title which is said to have been bestowed on their ancestors Todur Mull and Chhaj Mull by the Emperors of Delhi

The tradition connected with their origin is that a round limbless piece of flesh like *Lodh* was born to a certain Lakhansi

Chohan a Subadar of Chohan Prithi Raj who took the same to the temple of Barlai Mata situated in Bhadana Pargana Nagore where some water was sprinkled over it when all of a sudden the limbs sprouted the transformed child was named Lodha after *Lodh* which he formerly resembled He was made an Oswal by a Jati named Jansurji The Lodhas remained for some time at Delhi their descendants migrated to Ajmere and thence to Marwar

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becoming a *basi* was that *basis* were exempted from the *lagbag* which was levied on other subjects

The Mohtas are also termed *choti kut* from the fact that their *choti* was shaved when they became *basi* which custom has given rise to a proverb—*Bigra Bania hoa Mohta* (a Mahajan when degraded becomes Mohta)

There are numerous sub divisions of Mohta but we will here deal with those who come under the category of writers the chief of whom are the following —

(1) Bhandsali Mohtas—They were originally Bhatis and were converted to Jainism at Jeysalmere in about the Samvat 1112 In the time of Roa Jodha they came to Jodhpore as part of the dowry of a Rani of his but on one of them being put to death by the Durbar the Bhandsalis turned to trade recently however they have again reverted to Raj service They are regarded as the chowdris or headmen of the Oswal tribe The children of the Bhandsalis do not wear the *choti* till they reach their ninth year

(2) Bagrecha Mohtas—They are said to have been descended from Sonigra Chohans who were afterwards converted to Jainism They derive their name from village Bagar in the Jalore district where they formerly resided and were taken into Raj service in the reign of Maharaja Jaswant Singh

(3) Kochar Mohtas—They trace their lineage from Kochar—who took this name from the tittering of a bird of that name at the time of his birth

Chhajar Mohtas—They trace their descent from Ram Deo Dhandal Rathore who gave a son of his Kajal by name to the Mahajans from whom he had borrowed large sums of money for distribution as *tiyag* among the Charans and Bhats at the time of his marriage Kajal was converted to Jainism but retaining the innate military instinct of a true Rajput was never on good terms with his new associates who complained against him to Ram Deo Kajal was ordered to be put to death but not by means of a cudgel or sword He was accordingly struck down with loaf sugar One of his sons added a golden *chhaja* (a sort of gallery) to a temple and hence the name Chhajar

Baid Mohtas—They were the Punwar Rajputs of Osian where they adopted the Jain religion One of their ancestors cured one of the Emperors of Delhi who was suffering from

eye disease and from that time onwards they came to be called Baid (physician) Mohtas

Sadayat Mohtas—They frequently became sureties to the Raj for payment of sums due from Jagirdars In order to obtain *the protection of the Dewans and Bakhshis who were gene* rally Oswals they gave their daughters in marriage to them when Pancholi Lal Chand became the Dewan of Maharaj Abhe Singh he demanded the hand of a girl of their clan in accordance with the usage established by his predecessors and as a necessary adjunct to the post of the Dewan The Sadayats are said to have purchased their deliverance by making a large payment to the Pancholi Dewan

Banda Mohtas–They formerly lived in Jalore Mohta Akhe Raj was the *kamdar* of the Thakar of Ahore and was released from his *basi* by order of Maharaja Man Singh who took him into Raj service His descendants held the post of Dewan during the reign of Maharaja Man Singh and Takht Singh

MUSICIANS AND BALLAD RECITERS

The Dholis and Dhadis are the only castes returned in Marwar under this group They are both Hindus as well as Musalmans *The respective figures for them are as follow*

Dholi	Hindu	3 768	3 011	6 779
Do	Musalman	1 503	1 163	2 666
Dhadi	Hindu	784	429	1 213
Do	Musalman	214	188	402
	Total	6 269	4 791	11 060

THE DHOLIS

The Dholis are the beaters of drums the name being derived from *Dhol* a drum They claim descent from *Gandharab* an aerial ministrel or demi god inhabiting India s heaven They are also known in Marwar by the name of Nakarchi Damami or Jachak In Jeypore they are called Ranas and in Meywar they go under the name of Bharats

Originally there were three sub division among the Dholis viz (1) the Bhet (2) the Kattu and (3) the Kalet But subsequently as several Rajput tribes joined them other clans were also formed the cheif of which are as noted below

(1) The Jorias were originally Chohans but being overwhelmed by the Mohamedans they adopted the profession of Dholis They generally beg from the Chohans of Sanchore

(2) The Gilas trace their origin from the Palliwal Brahmans who dwelt at village Osian

(3) The Dhedras claim descent from a Parihar Rajput who was forced to beat drums by Rao Duharji on occasion of his once worshipping his family goddess the Nag Nechian

(4) The Disars owe their origin to Deora Rajputs who were made Dholi at mount Abu

(5) The Magar were formerly the Sindhal Rathors

(6) The Dangis trace descent from the Rathors When Chanda Bhati was made a Roharia Charan by Raipal Rathor his son Dangaji was taken captive by the Jeysulmere Rawal and married to a Dholi woman An army was sent after him and Dangi was brought back but as he was married to a Dholi woman he was made a Dholi by Raipal on payment of 1 1/4 lac of rupees The descendants of Dangi prior to his becoming a Dholi are called Dangi Rathors and they abound in Marwar as well as in Malwa whereas those descended from him by the Dholi woman are known by the name of Dangi Dholis The following couplet explains the origin of this clan

(1) Duhar sut Raipal tas Sut Mohan Dangi
(2) Chand Suraj ki Sakh ek bacha men mangi
(3) Howe bans Rathore aise men dakhon to sun
(4) Achal that maryad yahi men mangon to sun
(5) Sawa lakh dhan Sampio Kamadhjan mor mote kurb
(6) Dholi Dhangi thapio Mohnot Mohan sut sarb

It may be thus explained—

Duhar s son was Raipal who had (two sons) Mohan and Dangi (Dangi accosted his father) in the name of the sun and moon I ask a boon

What I want to tell is that the clan of Rathors should always pay customary respect (to my descendants) This is a thing I ask for

(Upon which the father) granted a gift of 1 1/4 lac of rupees and made them (the descendants) head of Rathors and respectable and named the descendants of Dangi as Dholis and those of Mohan as Mohnots

The Dholis of Marwar generally follow the manners and customs of Rajputs They are the followers of Shaktik religion

and they worship Mala Nur as their Pir They eat flesh and drink liquor They are considered a low caste especially by the Nais Dhobis and Bhangis who regard them as the offspring of a sweeper mother and Rajput father But at the same time the Dholis of Jodhpore boast of having once held the post of Musahib in Marwar during the time of Maharaja Ram Singh The name of the incumbent was Umia and his descendants are still considered as the leaders among their community in Jodhpore

They excel in drum beating some among them also cultivate land but only the Kharif crop They generally feel cold much and whenever any body appears wearing too many clothes he is denominated in Marwar slang to be a Dholi They beg from every caste but they also have their own beggars called Gudh Munga and their own Bhats too who preserve their genealogies There are also some buffoons among the Dholis especially of the Gorel clan which profession they are said to have adopted from the time of Maharaja Bhim Singh about 100 years ago

The females of the Dholis called Dholans also sing but they do not dance *Nata* or *Karewa* is not permitted No daughter is taken in marriage from a family for four generations to which one is given

The Musalman Dholis chiefly belong to the Dangi clan They were converted to Mohamedanism during the reign of Aurangzeb and are all Sunnis They follow both the Hindu and Musalman ceremonies They do not eat pork or *Jhatka* meat Their females wear the *Ghagra* or petti coat like Hindus

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THE DHADIS

The Dhadis like the Dholis are also musicians chiefly playing upon voilins and claiming Rajput ancestory They are Hindus as also Musalmans The Hindus generally beg from Jats Bishnois Sonars Khatris with the exception of Rajputs They can smoke with the Mirasis though they can not mingle with the Musalman Dholis The Musalman Dhadis also deduce their origin from the Rajputs Their ancestor named Mala Nur a Rajput by caste is said to have been employed in playing music when the marriage procession of Raja Ram Chundra of Ayudhia passed for Janakpore to which effect they still sing a

song at the commencement of their performance They chiefly abound in *Thali* or the sandy tract of Marwar where they are known by the name of Mangniar They also keep genealogies of Rajputs and of Sindhi Musalmans They follow almost all the Rajput ceremonies marry in their own caste and do not contract *Nata* Their females also sing but do not dance The clans of Musalman Dhadis as found in Marwar are—(1) Baora (2) Sihal (3) Bagama (4) Didal (5) Chamka and (6) Palno

DANCERS AND SINGERS

The Dancers and Singers comprise both Hindus and Musalmans They consists of Hinjra Jagri pater Bhagtan and Kalawat The proportion of females as a rule is in excess among them being nine times as great as that of the males The figures for them are as follow

		Males	Females	Total
Hinjra	Hindu	116		116
Jagri patar	Do	75	1 714	1 789
Bhagtan	Do		129	129
Kalawat	Musalman	19	17	36

THE HINJRAS

The Hinjras are Hindus as also Musalmans They sing and dance their music consisting of *Dholak* and *Majiras* They chiefly clap their hands when they sing The Nazars or Khojas also belong to this class the only difference being that the Hinjras have beards and mustaches whereas the Nazars have not The former wear the female dress and dance whereas the latter generally go in male attire and are employed as guards to the Zenana Mahals or females apartment The Hinjras get themselves shaved so repeatedly that it has given rise to a proverb *Hinjre ki kamai muchh mundai men gai* i e the Hinjras lose all what they earn in shaving their beards

The Hindu Hinjras are known in Marwar by the name of *Gatrara* They number 89 only in Marwar and are chiefly found in the districts of Sojat and Jaitaran especially in the villages lying at the foot of Goramji ka Pahar (a small hill) It is said that there is often heard a noise of thunder coming out from the hill which is called Goramji ki Gaj and it is generally believed that a son born at that time is sure to be a eunuch or *Hinjra* They now recruit their number by adopting *chelas*

though thev formerly used to take away young boys for the purpose They especially attend on the occasion of the birth of a son when they are paid their dues

The Musalman Hinjras who were returned only 27 in Mar war trace their descent from one Haji Gur Pir and belong to the Sunni sect They also wear female dress as well as rings in the ears and nose and *churas* in the hand They adopt *churas* both from the Hindus and Musalmans who generally change their original name to one resembling that of a female On the death of their *guru* or leader they generally remove the lac or glass *churas* just as the Hindu women do as a sign of mourning on the demise of their husband and wear silver *churas* instead

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JAGRI PATARS

The Jagris are beaters of small drums at dances and festivals They are said to be originally Gehlot Rajputs The tradition of their origin is that when Chitor was taken by the Emperor of Delhi and the Gehlot Rajputs fled away from the place some of them sought refuge at Ludarwa the ancient capital of Jeysul mere where having been forced to starvation they had no other alternative but to give their daughters up as public women Thus a separate caste was formed the male issues being called Jagris and the female offsprings Patars Subsequently they migrated to Phalodi in Marwar and were maintained by a Kalla Brahman named Sindhu to whose descendants thev still show some respect by never making any allusion to them in abusive songs as already described

The Jagris follow the Shaktik religion and worship Kalka Mata The offerings made to the deity are generally taken by the Shamis They do not take food from the hands of low caste people They live as family men and marry with the Golas an out-caste tribe of Rajputs *Nata* is not permitted among them but a widower can marry again The wives do not sing or dance which profession is exclusively followed by their daughters who are called Patars

The Patars before they appear as public women also required to be married though only nominally On the fixed day an earthen idol of Ganesh is brought by the family Brah man and the ceremony of *pheras* is performed In Marwar

colloqualism, a worthless or an idle fellow is generally denominated as *Patar s Ganesh*

The ordinary dress of a Patar consists of a *Pajama* or trousers and an *Angarkha* or a coat over which a *Duppatta* is also worn A Patar abstains altogether from the company of a Musalman howsoever great a temptation might be offered to her If any one does so she is sure to be excluded from the community

The Patars of Marwar never use stone beams on the upper story of their houses but thatch them with straw or tiles Even if any rich family among them wants to have a magnificent building construted the highest storey must be a thatched one It serves to distinguish their houses from those of *Bhagtans* who do not observe such restrictions

THE BHAGTAN

The Bhagtans form another class of dancing girls in Marwar They differ from the Patars in having no objection to the company of a Musalman with whom a Patar would never consort The Bhagtans of the Jodhpore city date their origin from the time of Maharaja Bije Singh They were originally a few Ram wat Sadhu girls who turned out to be of loose character and thus formed a separate caste though they cannot intermarry among the Jodhpore Sadhus The Males are called Bhagats and their daughters are known by the name of Bhagtans who alone and not the wives follow the profession of dancing girls The wives are generally called Sadhanis and they are not allowed to contract *Nata or Farewa*

It is necessary for a daughter among them to be nominally married before she enters on her profession as it is considered a sin to allow their maiden girls to offer themselves to their infamous employment before the ceremony of marriage is performed No betrothal takes place in such cases and the girl is only nominally married to a Sadhu who is always prepared to give up every connection with his bride on payment of a rupee or half If however no Sadhu is available the ceremony of *phera* is performed by procuring the portrait of *Ganesh* a Hindu divinity invoked at the commencement of every affair

THE KALAWAT

The Kalawats are simply singers as they do not dance at all They number 36 in Marwar (males 19 and females 17) The name seems to be derived from the Sanskrit *kala* art and *vant* master They are all Pardesi Musalmans and belong to the Sunni sect There are two divisions of them in Marwar the first comprising those who were originally Gaur Brahmans and used to sing hymns or *bhajans* in the Hindu temples but were converted to Mohamedanism by Mahmud of Ghazni when he destroyed the temples The second divison consists of those who originally belonged to the *Tank* clan of Chohan Rajputs and are now known as Tank Sultan

They strictly adhere to the tenets of their faith They occupy a higher position among the Doms or Dhadis of Marwar and their females are not allowed to contract *Nata* They entertain a very high regard for Amir Khusro and Tan Sen whom they look upon as the inventors of the art of singing They come in Marwar in the time of Maharaja Ajit Singh and are said to have had flourished during the reign of Maharaja Man Singh who is stated to have a taste for the art The follow ing saying said to have been addressed to Maharaja Man Singh illustrates the fact

Jodh basai Jodhpore Birj Kini Bijpal
Lucknow Kashi Dilli ten Kini Nipal

meaning to say that Jodha founded Jodhpore and Maharaja Bije Singh made it a Birj by inviting Gosains from Mathura and Bindraban but you have turned it into Lucknow Delhi Kashi and Nepal (by sending for singers and musicians from these places)

ACTORS AND MIMERS

THE BHAND

The Bhands as returned in the last census are—

	Males	Females	Total
Hindu	460	344	804
Mohamedan	66	52	118

The Mohamedan Bhands are few and far between and there is nothing particular which distinguishes them It is w

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Hindus therefore that we concern ourselves for the present They have generally speaking sprung from Dholis who l arn bufoonery mimicing and jesting in foreign countries

Unlike Behrupias they do not assume a multitude of disguises in the characters of men and women but like Naqals they possess the ready wit of a story teller joker and bufoon They attend all joyous festivals and contribute their jokes there by entertaining as well as exciting bursts of applause from the spectators The subject of the satire of the plays or farces which they represent is as often their mythological fables as the behaviour of their earthly rulers and governors

Respecting the Bhands of Oudh Mr Carnegy observes that they are the genealogists or bards but he seems to confound them with Bhats The two are quite distinct says Sir Elliot so much so that Bhands are frequently known by the name of Bhandela which shows the distinction more plainly

Mr Ibbetson derives the word from Bhanda meaning bufooning and regards Behrupia to be of a lower professional status Both says he are commonly kept by Rajas and other wealthy men like the Jester of the early English noole but both also wander about the country and perform to street audiences The Bhand is not a true caste any more than a Behrupia and I understand they are often Mirasis by caste and probably have in many cases so returned themselves Elliot seems to imply that Behrupia is a caste and Bhand an occupation but the former statement is certainly not tru in the Panjab

The Bhands of Jodhpur are *gorel* Dholis who trace their descent from Kasla Chohan *alias* Bhadar Khan a member of the younger branch of Chatar Bhuj Raja of Sanchor who when reduced to straitened circumstances devoted himself to the calling of a Dholi with a view to amend his fortunes Jehun one of the descendants of Bhadar Khan emigrated to Jeypore He was the father of Rana-whose son Dhanrup was created a Bhand by Maharaj Bhim Singh on the occasion of his exhibiting his skill when the Rajas of Jeypore and Jodhpore met together in Rupnagar in Kishengarh for the celebration of nuptials He is said to have excelled and out-done Karela another renowned Bhand of those tim s who was in the service of Nawab Amir Khan Dhan Rup enjoyed the charitable grant of the village of Sokhar in Bali from the State of Marwar

Sir J Malcolm speaking of the mercantile classes of Central India remarks that almost all the bankers and money brokers there come either from Gujrat or Marwar but the larger number from the latter country

'Their connection with the State of Jodhpore he says has brought crowds of its active and industrious inhabitants into Malwa and adjoining provinces but the majority of these new settlers keep up their communication with their own country many of them indeed return to pass the remainder of their days in their native land selling their shares in concerns which go down to a partnership in the smallest shops to their younger countrymen who come annually from Marwar to their fortunes in Central India and the Deccan

The group of traders consists of

	Males	Females	Total
Mahajans	36 987	46 174	83 161
Bohras	110	88	198
Tatal	37 097	46 262	83 359

THE MAHAJAN

The term Mahajan literally signifying great man is usually used in Marwar for a Bania which is derived from the Sanskrit *Banijya* trader Sah and Seth are the titles of respect generally applied to wealthy bankers The epithet *kirar* on the contrary is considered a very low term for a Mahajan and *Led* is regarded to be very abusive The saying—*kirar jitna birar* (meaning as many shares as there are Banias) signfies that property is equally inherited among the sons of a Mahajan

The Mahajans form the most prominent part as a matter of fact they comprise the whole group except an insignificant portion in which the Bohras are returned They include all sorts of traders—those attached to the Jain religion as well as those following Hinduism In Marwar the Jaini Mahajans bear the largest proportion comprising chiefly the Oswals the Saraogis, the Porwals the Sri Mals and the Sri Sri Mals With very few exception they follow trade though some Porwals become kamdars to the Jagirdars like the Mohtas The Oswals however muster in greater numbers and these have already been sufficiently dealt with in connection with the Mutsadis The Saraogis are found in Marot Sambhar Nawa Nagor Merta

CHAPTER IV

CLASS C—COMMERCIAL

The class of Commercial castes for which figures are given below and which practically holds the whole commerce of Marwar in its hands may broadly be divided into 3 groups viz traders pedlers and carriers

The total commercial population bears a proportion of 4 per cent to the total population of Marwar and is out numbered by the Agricultural Professional and Artizan classes only

In point of numbers the Hindus head the list next to them come the Jains and last of all the Mohamedans In every 38 Hindus 7 Jains and 45 Mahomedans in Marwar one would fall within the category of this class

The figures for the groups are given below—

	Males	Females	Total
Traders	37 097	46 262	83 359
Pedlers	2 080	1 711	3 791
Carriers	3 650	1 917	5 567
Unspecified	4 501	2 814	7 315
Total	47 328	52 704	100 032

TRADERS

The group of Traders consisting of the three religious sects of Hindus Jains and Mohamedans forms the largest group in the commercial class and comprises nearly the thirtieth part of the total population of the State as regards social standing also it is not the least important Traders are scattered over every part of Marwar but chiefly abound in the parganas of Jodhpore Nagor Merta Jalore Parbatsar Didwana Pachbhadra and Nawa

The Marwari traders play an important part in the commerce of India also There is hardly a town in India where they do not cut a prominent figure They have penetrated into the hearts of Calcutta Madras the North Western Provinces and the Punjab and occupy the first rank in the commercial population of those provinces In Bombay they possess a street of their own Their thrift and love of money is proverbial

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Their connection with the State of Jodhpore he says has brought crowds of its active and industrious inhabitants into Malwa and adjoining provinces but the majority of these new settlers keep up their communication with their own country many of them indeed return to pass the remainder of their days in their native land selling their shares in concerns which go down to a partnership in the smallest shops to their younger countrymen who come annually from Marwar to their fortunes in Central India and the Deccan

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Total	37 097	46 262	83,359

THE MAHAJAN

The term Mahajan literally signifying great man is usually used in Marwar for a Bania which is derived from the Sanskrit *Baniya* trader Sah and Seth are the titles of respect generally applied to wealthy bankers The epithet *kirar* on the contrary is considered a very low term for a Mahajan and *Led* is regarded to be very abusive The saying—*kirar jitna birar* (meaning as many shares as there are Banias) signfies that property is equally inherited among the sons of a Mahajan

The Mahajans form the most prominent part as a matter of fact they comprise the whole group except an insignificant portion in which the Bohras are returned They include all sorts of traders—those attached to the Jain religion as well as those following Hinduism In Marwar the Jaini Mahajans bear the largest proportion comprising chiefly the Oswals the Saraogis the Porwals the Sri Mals and the Sri Sri Mals With very few exception they follow trade though some Porwals become kamdars to the Jagirdars like the Mohtas The Oswals however muster in greater numbers and these have already been sufficiently dealt with in connection with the Mutsadis The Saraogis are found in Marot Sambhar Nawa Nagor Merta

(a basket used for winnowing corn) It alludes to a well known custom observed by the Hindus on the birth of a child If a son is born the usual ceremony is to ring a *thali* but on the birth of a daughter the intimation is given by rubbing a *chhaj* or basket

Among the Porwals a daughter who fetches a sum of Rs 500 is termed Bakri (she goat) but one who secures higher price is called Ghetra (ewe) If the bride happens to be in the full bloom of her youth the doting husband has to pay something more as admission into the house is not allowed unless and until he pays handsome presents to almost every female relation of his young fiancee Some of the Porwals however are contented with a sum of Rs 84 only offered to them as *Beohar* viz marriage fee Loans are also contracted among them with a promise of payment on their daughters marriage

The Porwals do not observe mourning like other Hindus In Jaswantpura however they get themselves shaved and change their dress on the day the dead is burnt

Their marriage ceremonies resemble those of the Oswals with whom they do not however intermarry though they can eat together The Brahmans also attend on the occasion of *pheras*

The Porwals do not wear *pagri* or turban but use a *potia* or *dupatta* One who does not support himself or who maintains himself on the charity of others is looked down upon and often denominated *Hindola* which no Porwal would like to be called

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THE SRI MAL

The Sri Mal Mahajans regard themselves as an off shoot of the Sri Mali Brahmans Their original abode is said to have been Sri Mal Kshetra viz Bhin Mal but they were converted to Jainism in Gujrat

Their customs and ceremonies resemble to great extent those of the Oswals with whom although not with Porwals they can intermarry

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THE SRI SRI MAL

In Marwar they are found in very small numbers but in Gujrat they are said to abound. The only point worth mentioning about them is that at the time of marriage the bridegroom puts golden rings on the fingers of his bride's foot.

THE MAHESHRI

The Maheshris like the Oswals also trace Rajput descent chiefly from the Chohan, Parihar and Solankhi clans. Their number is retured in Marwar at 43 117 (Males 18 760, Females 24 357). They are, as the Revd. M. A. Sherring says, opium traders, contractors, bankers and the like, and their business is generally far from home. In Marwar they are for the most part followers of Hinduism.

They are called Maheshris because they hold faith in Mahesh or Mahadeo. According to their tradition their ancestor Sojan, who was the son of Khrrak Sen, a Chohan Raja of Chandela, who lived about the ninth century, one day went out on an hunting excursion accompanied by seventy two followers. The Rishis in the jungle being disturbed pronounced imprecations and the whole party were turned into stone. Their widows implored the Mahadeva or Mahesh who restored them to life.

The Maheshris are divided into seventy two clans, each being founded by the Raja's followers. They have also 989 sub divisions called *Nakh* who intermarry among themselves. The following are the clans of the Maheshris:

(1) Soni
(2) Somani
(3) Jakhetia
(4) Sodhani
(5) Hurkat
(6) Nayati
(7) Heda
(8) Karwa
(9) Kakani
(10) Malu
(11) Sarra
(12) Kahelia
(13) Gilra
(14) Jaju
(15) Baiti
(16) Bindada
(17) Bihani
(18) Bajaj
(19) Kasat
(20) Kacholia
(21) Kalantri
(22) Kalani
(23) Jhumar
(24) Kabra
(25) Dat
(26) Dagi
(27) Gattani
(28) Rathi
(29) Barla
(30) Darak
(31) Tosniwal
(32) Ajmera
(33) Bhandari
(34) Chhaparwal
(35) Bhadar
(36) Bhutra
(37) Bang
(38) Adal
(39) Ennani

(40) Bhurarwa
(41) Bhansali
(42) Ladha
(43) Malwani
(44) Sikchi
(45) Lahoti
(46) Gadia
(47) Gagrani
(48) Kharkat
(49) Lakhotia
(50) Asala
(51) Chechani
(52) Mupadhania
(53) Mundra
(54) Chopra
(55) Chandak
(56) Baladwa
(57) Boldi
(58) Bub
(59) Bangar
(60) Mandowara
(61) Totla
(62) Agiwal
(63) Agsor
(64) Partani
(65) Nanar
(66) Nawal
(67) Pallor
(68) Taparia
(69) Manihar
(70) Dhut
(71) Dhupar
(72) Modani

The Maheshris abstain from the use of liquor and meat nor do they eat onions garlic or carrots

Among the Maheshris the use of an ivory *Chura* is considered very essential for the bride though this is hardly the case with the Agarwals At a Maheshri marriage ceremony says the Revd M A Sherring when the bridegroom enters the bride s house her maternal uncle lifting her up carries her in his arms seven times round the bridegroom The parents of the bride and bridegroom can also eat together among them but they cannot do so among the Agarwals

On the death of a Maheshri all the members of his family including sons and grandsons have to shave their heads without any restriction but among the Agarwals the sons only observe this custom and not the grandsons provided their fathers are living

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THE AGRAWAL

The Agarwals are also said to have been originally Rajputs and stand next to the Maheshris in point of numbers According to the present census their number was returned at 18 517 (Males 6 810 Females 11 701) In Marwar they are mostly Hindus very few being followers of Jainism

They are said to be *the descendents of one Agar Sen and* hence called Agarwals Mr Elliot derives the name from Agroha on the borders of Hariana which was the original seat of the tribe According to him as Mr Ibbetson remarks the fact of Agarwal Banias making offerings to *Goga Pir* the great saint from the neighbourhood of Agroha bears testimony to the truth

of the tradition In Marwar they date their immigration from the capture of Hariana by Shahab-ud deen Ghori which caused their dispersion from that place

The fable of their origin is that a Raja named Basak had eighteen snake daughters whom he desired to marry to the same number of brothers Agar Sen had seventeen sons Another son is said to have been produced from the body of the eldest one and thus the couples were joined The Agarwals are therefore divided into 17 1/2 clans named after the sons of Agar Sen the last founding only a half clan

The clans as given by the Revd M A Sherring are as follow—

(1) Garga	(7) Mangala	(13) Thingala
(2) Gobhila	(8) Bhadala	(14) Tittila
(3) Garwala	(9) Tingala	(15) Nital
(4) Batsila	(10) Erana	(16) Tundala
(5) Kasila	(11) Tayal	(17) Goila & Goina
(6) Sinhala	(12) Terana	(17 1/2) Bindalal

There are two divisions among the Agarwals viz the *Dassa* and the *Bisa* who cannot intermarry though they may eat together Each division has its own sub-clans

Among all the Mahajan castes the Agarwals alone profess to have some connection with the throne of Delhi A man of their clan is said to have once been in the service of a Tunwar Raja of Delhi who left the empire to him when he went on pilgrimage Other members of the Agarwal community also wanted to join him in occupying the throne pleading that no distinction of any kind should be observed among the caste fellows Nine persons were at last selected who conjointly conducted the state affairs each putting his leg on the throne This led to the fall of the empire and the Chobans obtained possession of the kingdom In corroboration of the above fact there runs a saying—

Agarwala sab Thukrala
mung moth men kon barala

i e All the Agarwals are Thakars or great men there being no distinction of large or small in heaps of grains

The custom among the Agarwals of Marwar of keeping an umbrella in the form *chhatar* or canopy over the head of the bridegroom is also connected with the above tradition

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The Agarwals are exclusively traders chiefly in English imported goods but the Agarwal family of Narnoul Singhis who devote themselves to Raj service form an exception reckoning themselves among the *Mutsadis* They are not pleased at being styled Banias which word they apply only to shopkeepers

The marriage ceremonies among the Agarwals generally resemble those of other Mahajan castes the chief local peculiarities in Marwar being that the bride at her marriage puts on white clothes and the wearing of a garland of seven round silver pieces forms the chief requisite at the time of *pheras*

Parujan forms an important ceremony among the Agarwals and is observed on the birth of a first child when the usual marriage ceremonies are repeated The family priest recites the sacred *mantras* and the parents of the newly born child make three rounds of *pheras* after which the ears of the child are bored, and then the relations are fed

Among the Agarwals a follower of Vishnu can marry a woman devoted to Jainism but the offspring of the couple is always regarded as belonging to the religion of his father

The Fatehpurias a branch of the Agarwals are said to be the notorious smugglers of customs duties and are generally represented as a quarrelsome class of Mahajans But they are at the same time very enterprising and are found in almost all the cantonments and other far off places under the name of Marwaris They belong to Fatehpore in Shekhawati and the following saying is current in Marwar about them

Lave khand batade mushti
Hasil re bilian kheli kushti
Ayo Mahajan Fatehpurio

meaning to say that he brings superior (white) kind of sugar but pretends it to be inferior (red) and is prepared to fight when asked to pay customs dues Thus comes the Fateh puria Mahajan

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THE BIJA—BARGI

The Bija Bargis are sellers of drugs and perfumes They are also known by the name of Gandhi which is derived from *Gandha* smell or perfume They are said to have come to

Marwar from Ranthambor in Jeypore and are divided into several clans viz the Parwa the Khotecha the Nayakwan the Sidwan &c and they all intermarry They are mostly Shivites very few among them worshipping Vishnu

The chief ceremony of betrothal among the Bija Bargis consists in the offer of some jewelry to the bride by the bridegroom s relations

The Bija Bargis are said to be generally very cunning and deceitful as a saying runs—

Bija-Bargi Baneo—Dujo Gujar Gour
Tijo mile Jo Dama—Kare tapro chor

i e if in a place a Bija Bargi a Gujar Gour and a Dama combine together they are sure to bring thing to chaos

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THE SUNGA

THE BOHRAS

The Bohras stand lowest in point of numbers in the commercial class and a fortiore in the group of Traders of whom they form only a four hundredth part having numbered 198 (males 110 females 98) at the present Census

They are chiefly found in Jodhpore Pali Jaswantpura and Badgaon where they carry on trade and deal in sundries They appear as money lenders also—a profession strictly prohibited by the religion of the Prophet

The Bohras of Marwar trace their lineage to the two Arabs Ahmad and Abdulla who left their country some 1 400 years back with the avowed object of diffusing the Mohamedan faith throughout India but Mr Ibbetson seems to be of opinion that the word is derived from *Beohar* (trade) The word he says is used in the general sense in the south of Rajputana and in Gujrat it is especially applied to a class of Shiah traders who were converted to Islam some 600 years ago

The Bohras in Marwar however emigrated from Sedpura (Gujrat) and from the peculiarity of speech which retains some Gujrati characteristics and from the form of dress which they preserve they can be easily recognised Like Bomboids they keep their account books in Gujrati and put a suffix of Ji or Bhoy after their names

A Bohra would neither join a Sunni in prayer nor go to Mecca on pilgrimage his place of pilgrimage being *Karbala* which is held sacred as the burial place of Imam Hussain In India however their chief shrines are at Ahmedabad Ujjain and Gulia kot of which the last is considered to be the holiest of the holy

Sir John Malcolm gives the following account of the Bohras which may not be out of place here

In the larger cities of Central India there are many of that mercantile tribe of Mohamedans called Bohras These engage in every species of commerce They are wholesale merchants of the first class as well as pedlars and sometimes both characters are to be found in the same person The Bohras who come from the sea-coast of Gujrat into Central India have imported the improvements of European settlements even in the construction of their houses and furniture they are the chief medium through whom the trade in European articles is carried on and in every town in which they settle they form a distinct colony They are united under the spiritual rule of their elected

Moollahs or Priests to whose orders in conformity with the ancient precepts of the remarkable sect of Mohamedans to which they belong they render implicit obedience The good understanding in which they live with each other strengthens their association and though they have at times suffered from the violence of power few of the industrious classes have escaped so well during the worst of times as the Bohras

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PEDLARS

THE BISATI

Under the pedlars come the Bisatis who deal in petty hard wares The name apparently seems to be derived from the Arabic *Bisat* meaning a carpet and is applied to those who keep no shops but are found with their goods spread out for sale on a mat before them Sir Henry Elliot however regards this derivation as incorrect and derives the word from the Hindi *Bisat* which means capital or stock

The Bisatis are also styled in Marwar Bohparis and the goods they deal in are known as *mal manihari* They are mostly Sayads and belong to the Sunni sect The manufactures of saltpetre and soap as well as the Kharadis and the Churigar also belong to this class The Bisatis are said to have first come into Marwar at Nagore from Delhi Their chief sub-divisions as found in Marwar are—the Bukhari the Esari the Belim the Molana and the Sheikh-Qureshi Betrothal is confirmed among them by putting a bridegroom s ring on the bride s finger and by giving her some sugar and cocoanuts The ceremonies of *Nikah* (marriage) are the same as among other Musalmans The women are generally kept in seclusion but *Nata* is permitted This however forms an exception with the Didwana Bisatis who do not allow widow marriage Adoptions are made among them in the absense of male issue the daughters being excluded from inheriting property

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CARRIERS

In this group are included the Baldias and the Lohanas whose occupation is to carry merchandise Their numbers as returned in the present census are—

	Males	Females	Total
Baldia	3 217	1 529	4 746
Lohana	433	388	821
Total	3 650	1 917	5 567

THE BALDIA

The Baldias as the name from *balad* a bullock signifies carry on trade by means of bullocks They are also known by the name of Banjaras They have no settled homes but lead a wanedring life in parties each being under a leader called *Naik* Their camp comprising a large number of followers with their laden bullocks is generally known as *Tanda* Their chief weapon consists of a stick called *Katal* with which they strike in the leg any body who attacks them or prevents their cattle from grazing in the fields

Prior to the extension of Railways they formed a very useful class of traders their carryings consisting chiefly of salt rice turmeric &c They used a kettle drum in their camps to give the signal for marching and halting like the Arabian caravans

They are says Sir Henry Elliot distinguished for the honesty of their mercantile transactions and their credit is considerable They usually take advances from a native merchant to purchase the goods they require and repay him by a bill from the market where they are disposed of

The Baldias include various sections of castes among them Those found in Marwar are divided into seprate communities each comprising one or more tribes in the following order

(1) Rajputs—(Gour Rathore Dhuma) and Birm Bhats
(2) Bagora Bhats
(3) Maru Bhats
(4) Kachhela Charans
(5) Maru Charans
(6) Jats
(7) Lohanas
(8) Gawarias and Gujar Gawars
(9) Multani Musalmans

They are said to intermarry among their own community without any distinction of caste They eat flesh and drink liqour Their dead bodies are burnt

The system of Panchayat is much adhered to by the *Baldias* They are not given to litigation and usually get their disputes settled by the elderly members of their community The Panches generally take their seats in a circle and the parties concerned come before them and throw their sticks on the ground which implies implicit compliance with the Panches decisions Any one not obeying their orders is punished by expulsion from the community

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THE LOHANA

The Lohanas or the Loyanas as they are often called abound in the Districts of Pachbhadra Mallani and Sanchore Like the Baldias they also used to keep large numbers of camels which could be hired to carry merchandise and made use of kettle-drums But Railways have likewise destroyed their trade and they have mostly taken to cultivation or become shop keepers Their clans found in Marwar are the Bhati the Majita and the Kutka

The Lohanas of Marwar mostly follow the customs and manners of the Khatris with whom they can marry and eat They eat flesh and drink liquor but they differ from their Sindhi brethern in abstaining from fish

They are principally Vishnuites and their dead bodies are burnt but those following the Ai Mata of Bilara burry their dead

Widow marriage is recognised among them but if a widow contracts *Nata* with a man prohibited by her relations the Panchayat inflicts a fine which is divided into four parts and shared by the Panches of Balotra Jesol Disa and Ahmedabad at which places there are permanent Lohana Panchayats and the fines thus raised form a regularly kept fund

The Lohanas are generally of strong physique and coura geous A large number of them with their camels is said to have accompanied the Commissariat of the Imperial Forces during the last Kabul campaigns

CHAPTER V

CLASS D—ARTIZANS AND VILLAGE MENIALS

The total figures returned under this head are 725 032 (Males 379 090 Females 345 942) comprising more than one fourth of the whole population of Marwar This class exceeds in number all the other classes with the exception of the Agriculturists who stand first in the list It includes several groups of artizans who form a large proportion of the population, and enjoy a monopoly of the whole industries of the country The Leather workers make up the largest group Next to it come the Shepherds and Wool weavers and then the other Artizans and village menials We shall however deal with each group separately as returned in the Census Tables

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GOLDSMITHS

THE SUNAR

The Sunars are the workers in gold and silver and are also known by the name of Soni In Marwar they number 23 212—Males 11 802 and Females 11 410—and declare Bhinmal to have been their original abode There are two divisions of them viz (1) the Mer Sunars and (2) the Bamania Sunars They do not intermarry or eat and drink together

The Mer Sunars allege that their ancestor named Sikhu was produced by their *Kuldevi* or family goddess Bageshuri from the dirt of her body in order to destroy a demon named Kankasur They profess Shaktism but many among them are followers of Aiji and bury their dead The Bamania Sunars chiefly include the Rajput and Brahman element among them who subsequently adopted the profession of goldsmith, and they mostly worship Vishnu

The Sunars on the whole as Mr Ibbetson remarks pride themselves on being twice born and many of them wear the *Jeneo* or sacred thread but according to the Revd Mr Sherring they properly belong to the great family of the Vaisias In Marwar they chiefly follow the customs of the Oswal Mahajans

eat flesh and drink liquor They address each other by the name of *Thakur* as runs a proverb *Nai ki barat men Thakur hi Thakur* —i e In a marriage procession of Nais are all Thakur They are also known by the title of *Khawas* especially those employed in shampooing people *Napat* is a word of abuse among them

Notwithstanding their usefulness the Nais are regarded as a low caste simply on account of the uncleanliness of their profession as a proverb runs—

Nai Dai Baid Kasai
Inka sutak kabhi nahin jai

i e Nais or barbers Dais or nurses Baids or physicians and Kasais or butchers can never be got clean It is only for this reason that Brahmans and high caste Mahajans refrain from drinking water from their hands and usually take a bath after shaving

The Nais have the reputation also of being very cunning and shrewd—*Nai bat gawai* is a common saying current in Marwar meaning that they are little to be trusted especially those who act as intermediaries in matters of marriage and betrothals Another saying to the same effect runs thus—

Nar men Nai pakheru men Kag
Pani men ka Mendka tino dagabar

i e the Nais among men the crows among birds and frogs among amphibious animals are remarkable for their astuteness

In Marwar the Nais are not allowed admission into the fort of Siwana as they are said to have formed an intrigue with Mota Raja Udey Singh against his nephew Kalla Rai to obtain possession of the fort

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BLACK SMITHS

THE LOHAR

The Lohars as their name implies are the black smiths who work in iron or *loha* They comprise Hindus as well as Musalmans and in Marwar their number was returned as follows—

Hindu Lohars	8 000	7 150	15 150
Musalman Lohars	1 293	1 157	2 450
Total	9 293	8 307	17 600

Sir Henry Elliot describes them as the descendant of a Kurmi by a concubine caste unknown whereas the Revd M A Sherring regards them as popularly considered to be descended from the Rishi or ancient sage Viskarma In Marwar they are however composed of several Rajput tribes who became separated from the original stock by the speciality of their trade They have two divisions *viz* (1) the Gadia and (2) the Malwia

The Gadia Lohars are the wandering black smiths who have no fixed homes but travel about as Mr Ibbetson remarks with their families and implements in carts from village to village They declare Chitor to be their original home from which place they are said to have dispersed after its capture by the Musalman invaders They do not do work of a fine description and are called Gadia from the *gadi* or cart which they always keep with them and never leave even if they remain stationary for a short time in which case they usually place a reversed *charpai* over their cart They are Vishnuites but many also worship Ramdeoji and take liquor and meat They practise *nata* but do not marry with the Malwias In Marwar slang persons who are in the habit of keeping their families with them are spoken of in joke as Gadia Lohars

The Malwia Lohars assert that they originally came into Marwar from Malwa They form a separate section and do not permit family alliances with the Gadias They also work as carpenters and are generally very clever artizans They worship Shakti but many among them are the followers of Aiji and bury their dead

The Lohars rank as a low class and are generally regarded as forming an impure caste probably because as Mr Ibbetson notes they work in black which is a colour of evil omen or because they use bellows made of cow hide for which reason according to Mr Colebrooke they are classed in the Purans as one of the polluted tribes

The Musalman Lohars include several clans of converted Rajputs and belong to the Sunni sect though to all appearance they seem to be Hindus especially their women who resemble them both in dress and dialect Like their Hindu brethren they are divided into two section called (1) the Multani and (2) the Nagori who intermarry and also practise *nata* Both sections have their sub divisions mostly bearing Rajput names

The Multani Lohars are said to have come from **Multan**

and are regarded as very excellent artizans in Jodhpore Nagore Pali and Kuchaman where they execute very fine work

The females of a clan among the Nagori Lohars called Jindrana never wear a *chura* unless it is granted to them by the Raj

CARPENTERS AND TURNERS

This group comprises the following castes—

	Males	Females	Total
Kharadi	138	382	520
Lakhera	1 451	1 338	2 789
Churigar	186	81	267
Khati	26 958	22 515	49 473
Total	28 733	24 316	53 049

In Mar var the Kharadis and Churigars are Musalmans and the Khatis Hindus The Lakheras are both Hindus and Musal mans The Musalman Lakheras are also known by the name of Manihar or Shishgar

THE KHARADI

The Kharadis are turners the word being derived from *Kharad* a turner s lathe They work also as carpenters and excel chiefly in manufacturing wooden toys Some among them are very excellent artizans in Jodhpore Nagore and Bagri

They belong to the Sunni sect and comprise among them numbers many Shekh and Sayads They also include some converted Rajputs whose sub-divisions still bear Rajput names Their dialect is a mixture of Urdu and Marwari and they follow the customs prevailing [illegible] the Desi Musalmans They abstain from the use of [illegible] pork Their women o[illegible] *parda* but *nata* is allow[illegible] They work with husbands and paint o[illegible] ticles made by the They also occupy themsel[illegible] ves for the p[illegible] of dying

THE LAKHERA

The Lakheras are the bangle makers and dealers in *lac* or sealing wax They are Hindus as well as Musalmans The Hindu Lakheras number 806 males and 767 females and have two sub divisions viz (1) the Hataria and (2) the Raj Kuli The Hatarias claim an unmixed descent and allege a mythological origin They say that when Parvati decorated herself with various ornaments she was annoyed to see her hands naked Mahadeva immediately created a man who made *lac* bangles for his consort They are called Hatarias either because they prepared ornaments for the hand or because they were produced from the hand of Mahadeva They have no sub divisions among them

The Raj Kulis trace their descent from some degraded Rajputs who adopted the profession of bangle makers when Parasu Ram destroyed the Kshatriyas Their sub divisions still bear Rajput names and they worship the same deities as they originally did

Both the Hatarias and the Raj Kulis intermarry and can eat or drink every thing without any great caste prejudice Their women work with them and visit the Zenanas of great men to supply bangles when required in which case they receive some thing extra in the shape of grain which is known as *Akha* (reward) in addition to the price fixed The Lakhera women never wear ivory or glass *Churas* but always use *lac* bangles They also do not get their nose bored like other Hindu women

The Lakheras are very rarely rich and are generally found superstitiously contented with their present condition They believe that at the time their ancestor made bangles for Parvati the consort of Mahadeva he was given some pearls as a reward or *akha* but he sold them to a Mahajan When the goddess came to know the fact she cursed the Lakhera that as he had lost the gift which the Mahajans would henceforth enjoy his descendants should always lead a life of poverty

The Musalman Lakheras who number 645 males and 571 females follow the same profession as their Hindu brethren and include among them several tribes of converted Rajputs belonging to the Sunni sect The Lakheras as their name implies work only in *lac* Those working in glass are generally known by the name of Shishgar Kachera or Manihar In addition to the figures given above for Musalman Lakheras 102 males and

The Khatis of Marwar are said to be a composite class including various sections of Rajput origin They are divided into 120 clans or *Gotras* called chiefly after the names of their founders or those of the villages they originally belonged to They belong mostly to be Jakhra clan worshipping Sawitri as their *Kuldevi* or family deity There are found other clans among them such as the Meywara the Purbia the Dhulla &c but they observe no distinction and intermarry with them Widow marriage is permitted

Among the Khatis those who wear the sacred thread or *Jeneo* and abstain from the use of liquor and meat are known as Bamania Khatis and they regard themselves as superior to the rest Some of them work also as black smiths and are distinguished by the name of Khati Lohars

They form a very useful class of artizans Many among them are said to be very clever and intelligent workmen but the majority however pass their lives as village carpenters They are not allowed in Marwar to use a saw more than two and a half feet long without the special permission of the Darbar

The Khatis seem to be greatly attached to the Hinjras or eunuchs and it is a fact that in Marwar the latter generally put up with the Khatis when they go into the country The reason of this is stated to be that once on occasion of a severe famine scarcity compelled the Hinjras to leave their homes and as a last resource they resolved to give up their lives on the Mountain of snow But they received support from the Khatis who also fixed certain *lags* which the Hinjras still continue to receive from them on occasions of births and marriages

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BRASS AND COPPER SMITHS

THE KASERA

The Kaseras work in brass copper and oth r metals with the exception of iron and tin The figures returned for them are 1 234 males and 1163 females of whom 110 males and 91 females are Musalmans

Like other artizans the Kaseras claim descent from the Rajputs Sir Henry Elliot calls them Kasbhara from *Kasa* bell metal and *bharna* to fill and describes them as forming one of

the sub-divisions of the Sunars In Marwar too they follow most of the customs of the Bamania Sunars

Properly speaking the Kaseras are workers in *Kasa* Those working in brass are called Thatheras whereas those employed in smelting metals or casting moulds for vessels are known as Bharawas They do not however form distinct castes in Mar war but all belong to the same class and intermarry with each other although 157 males and 141 females have returned them selves separately as Bharawas In the Panjab as well as in Benares they are stated as living entirely apart not inter marrying with each other According to Mr Ibbetson the Thathera is the man who makes vessels of copper brass and other mixed metals The Revd Mr Sherring says 'Thatheras are distinct from the Kaseras although to some extent they labour in the same metals Yet their work is of a heavier and rougher cast and embraces iron tin and zinc as well as brass copper and *Kasa* They also carve the vessels manufactured by the Kaseras The Bharawa caste he further says is especially engaged in the occupation of preparing moulds of various shapes and kinds for casting vessels

The Kaseras worship Shakti and wear the sacred thread especially on the occasion of their marriage In their *nlat* or feast they also distribute Dachhina (rewards to Brahmans) among their caste people like the Pushkarna Brahmans In cases of adoption the usual ceremony of *pagri bandhna* is performed if a near relation is adopted only one turban is supplied to him by the family of the adoptive father but if a remote kinsman is taken each member of the family has to furnish a turban separately

The Revd Mr Sherring describes them as occupying a high position even holding a place above the Vaisya or commercial caste but this is not the case in Marwar where they rank on a par with the other artizan castes Widows are allowed to marry again

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TAILORS

THE DARZI

Darzis or tailors were returned in Marwar at 16 956—Males 3 833 Females 8 123 Mr Ibbetson regards the term Darzi as

as purely occupational In Marwar the Darzis are all Hindus generally to be distinguished by the needles in their turbans They are divided into two sections—(1) the Pipa Bansi and (2) the Namdeo Bansi

The Pipa Bansis take their name from Pipaji a Khichi Rajput who is said to have abandoned the secular world about the Samvat year 1475 and to have induced his Rajput servants and followers to adopt the profession of tailors They are also known as Maru Darzis The Rajput clans chiefly found among them are—Parihar Punwar Chohan Solankhi Tunwar Sisodia Dabi Bhati Dakecha Tak Daiya Sinkhlicha Makwan Kachhwaha and Ghelot

The Namdeo Bansis are the followers of Namdeo who was a saint of the Tak clan They declare themselves to have been originally Rajputs who adopted the profession of Chhipas or makers of chintz and other fabrics at the time of Parasu Ram but subsequently became Darzis They are distinguished by the name of Chhipa Darzis and some of their members still work as dyers

The Pipa Bansis and the Namdeo Bansis do not intermarry although they may eat or smoke together Both sections allow *nata* of their widows The Namdeo Bansi women do not wear *neori* or other ornaments on their legs which cause a ringing sound

The cowardness of Darzis is proverbial and in Marwar a person wanting in zeal or courage is generally called a Darzi The following story current in Jodhpore serves to illustrate their character in this respect It is said that some Darzi women of Jodhpore were once looted at Pal a village about 8 miles from Jodhpore The Darzis being bent upon revenge marched against the village but reaching the place at night they postponed their intended attack till the dawn of day At the same time every one desired to remain behind the other and in this way they all arrived one by one near the gate of Jodhpore city when the time came for the proposed attack The expression—*Darzion ki Pal marna* has thus passed into a saying and is applied to those who undertake deeds which they are incapable of accomplishing

The Darzis never take a *Nai* or barber in their marriage processions A Nai is said to have once accompanied a Darzi marriage party But as he alone was on foot he pretended to

be ill and was carried by the Darzis on their shoulders and became thus a great nuisance to them From that time the Darzis are said to have dispensed with the services of a Nai but the saying *Chhate-Dar-i Nai pala nahin jave* (meaning as long as there are Darzis a Nai has not to walk on foot) has become a general proverb

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DYERS AND WEAVERS

This group comprises several castes connected more or less in their calling The figures returned for them respectively in the present census were as follow—

	Males	*Females*	*Total*
Chhipa	3 229	3 009	6 238
Rangrez	2 256	2 328	4,584
Bandhara	265	179	444
Patwa	974	853	1 827
Julaha	494	423	927
Koli	838	762	1 600
Total	8 056	7 564	15 620

The Patwa as will be seen further on is merely the name of an occupation and does not form any separate caste The Kolis on the other hand do not follow the occupation of weavers in Marwar, but work as *Coolis* or menials the Bhambis generally taking their place as the local cloth weavers

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THE CHHIPA

The Chhipas form a distinct caste who employ themselves in printing and stamping chintz or other cotton cloths and are said to have originally come from Pindarpore in the Deccan They are Hindus as well as Musalmans The Hindu Chhipas number 2 025 males and 1 882 females and include members of the Rajput clans who adopted this profession in times of trouble Some of them also work as tailors

There are generally speaking two divisions of the Chhipas—*viz* (1) the Bamdeo Bansi and (2) the Namdeo Bansi—so called after the names of the two eminent saints who respectively founded them Each division has twelve sub-clans

Namdeo is said to have been a wonderful man who saved a large number of his followers by performing several miracles before the Mughal Emperor Aurangzeb when the latter enforced his bigotted policy of converting the Hindus Namdeo had two chief disciples—Tikam and Gobind—whose followers are called Tak and Gola respectively The Chhipas of Marwar for the most part belong to these two clans They may both eat together but cannot form matrimonial alliances with each other Nata is allowed among them The Tak Chhipas have to pay Rs 100 as the *nata* fee but among the Golas this payment seldom exceeds Rs 20

The Chhipas worship Vishnu and follow the customs of the Mahajans The Gola Chhipas however do not observe any funeral ceremony on the third ninth and twelveth days after the death of a deceased as is usual with the Hindus

The Tak Chhipas have the following sub divisions—

(1) Nathia	(5) Untwar
(2) Rundwal	(6) Minda
(3) Goshia	(7) Ludar
(4) Sarwa	(8) Nagi

The following are the sub-clans of the Golas—

(1) Bhati (2) Chohan (3) Parihar (4) Solankhi, (5) Ghelot (6) Punwar

The number of Musalman Chhipas in Marwar was returned at 1 204 males and 1 127 females They follow the same calling as the Hindu Chhipas and also comprise several tribes of converted Rajputs who are said long ago to have adopted the profession of dyers They form a distinct caste from that of the Rangrez and do not marry with the latter They are Sunnis Their ceremony of betrothal consists in the offer of a Hunsli (a silver neck ornament) to the bride Nata is practised when the verses of Nikah are again recited

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THE RANGREZ

The Rangrez called also Nilgars in Marwar are the dyers The word is derived from *rang* colour and *rez* a worker They dye chiefly in madder and indigo They date the commencement of their profession from the time of Shahab-ud din Ghori and declare that they came into Marwar from Delhi They are all

The chief occupation of the Nyarias as the derivation of their name (from *nyara* separate) shows is to separate the precious metal from the refuse of the working of the Sunars They are employed in melting gold and silver in the Raj mints Mr Sherring thus writes of their occupation— They refuse collected in the shops of gold-smiths and silver smiths consisting of small particles of gold and silver intermingled with dust and all sorts of rubbish is purchased and carried away by the Nyaria who with great care and diligence separates the precious from the vile This occupation is sufficiently remunerative to give employ ment to a distinct caste of Hindus

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PALKI BEARERS COOKS AND WATERMEN

The chief castes returned under this group are the Kahars the Bhar Bhunjas the Bhatyaras and the Bhishtis The two first are Hindus and the two last Musalmans Their aggregate number is returned at 2 525 males and 2 379 females The following are the figures for each caste respectively—

	Males	*Females*	*Total*
Kahars	1 760	1 335	3 095
Bhar Bhunjas	244	661	905
Bhatyaras	35	21	56
Bhishtis	486	362	848

THE KAHAR

The Kahars are properly Palki bearers the word Kahar being said to be a contraction of Kandhar from *Kandha* a shoulder They work as personal attendants and are often employed as watermen and cooks Their widows may marry again while their social standing is not considered low as all castes will eat and drink from their hands In Marwar there are three divisions of the Kahars viz (1) the Purbia (2) the Dhundari and (3) the Marwari But they are not connected with each other in any way and do not intermarry or eat together

The Purbias claim an unmixed origin and are generally called Bhois Both the Purbias and the Dhundharis carry pallanquins and in the capacity of personal servants they clean vessels in

which food is eaten but they will not work as grooms nor carry any burden on their heads like Coolies It is said that a man once desired his Kahars to bring some loads of grain from the market which they refused to do He then ordered his palan quin to be made ready, and having himself bought the grain placed it in the palanquin to which the Kahars raised no objec tion but readily carried their master together with his load of grain

The Marwari Kahars generally known as Mehras trace descent from the Rajputs chiefly from the Chohan clans The Kaim Khanis though Musalmans by caste also seem to have intermarried with them

Local tradition assigns the origin of the word Mehra to the time of the defeat of Pirthi Raj Chohan by Sahab-ud-din Ghori when many Rajputs were taken captive The story current is that the conquering Sultan soon after his victory fell ill and was cured of his pain by a Rajput prisoner who as a reward for his *services asked for the release of his companions and all* those whom he declared *mera* or mine were set a liberty The party thus released formed a distinct caste and having adopted the profession of palanquin bearers they came to be called *Meras* or *Mehras*

The Mehras are mostly employed as cooks and prepare meat and other sorts of food which in Marwari colloquialism are known as *mehron ki tayari* signifying things cooked by the Mehras They also act as watermen and carriers but will on no account clean vessels as is the custom of the Purbias and Dhun dharis Their women are employed in grinding lime and other kinds of general labour insomuch that every women thus engaged is designated by the name of Mehri

The Mehras are *generally Shivites and worship Mataji* Their manners and customs in many respects correspond to those of the Malis which accounts for the expression *Mali Mehra* a common saying in Marwar Their women wear ivory *churas* which the Purbia and Dhundhari women do not wear

The Kirs who engage themselves in the cultivation of melons form a separate community among the Kahars They are only returned from Raipore and Kuchawan There are no fishermen or Jhinwars in Marwar

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THE BHAR-BHUNJA

The Bhar Bhunjas as their name implies from *Bhar* furnace and *bhunna* to parch are grain roasters In Wilson s glossary they are said to have sprung from the intercourse of a Kahar with a Sudra woman and Mr Sherring also describes them as being closely connected with the Kahars though not in the way of marriage But in Marwar they claim descent from the Jadu Rajputs and are Hindus as well as Musalmans The Hindu Bhar Bhunjas are found in the western districts and chiefly in Jodhpore city where they work as Halwais on the occasion of public feasts among the Hindus The Musalman Bhar-Bhunjas are generally only met with in the eastern parts of Marwar

The Bhar Bhunjas of Marwar are divided into eight sub divisions who intermarry without any restriction They are as follow—

(1) Sukh Sejia	(5) Dhankuta
(2) Chohan	(6) Kanowjia
(3) Bhati	(7) Kayath
(4) Bhatnagar	(8) Kishen goti

All Bhar Bhunjas worship Shakti and usually abstain from liquor and meat The offerings which they make to their Kul devi consist for the most part of *dal* bread and oil Their family priests are the Sanchora Brahmans they do not make use of the *chowri* at their marriages Widow marriage is recog nized Their women are not allowed to have their noses pierced for rings nor do they wear gold ornaments round their necks or patronize a yellow colour *Lac Chura* are generally worn not ivory ones

In the Panjab the Bhar Bhunjas are stated to be Jhinwars and are occasionally called Bhojwas and Chataris Mr Sherring divides the Bhar Bhunjas of Benares into seven sub-castes who do not intermarry Some sell sweatmeats as well as parched grain others cultivate the *Singhara*

THE BHATYARA

The Bhatyaras are the Serai keepers and sell ready cooked food the name being derived from *Bhatti* an oven In Marwar their number is very limited and they are only found in Jodh pore city They are Sunni Musalmans who are said to have

come into Marwar from Amroha in the North Western Provinces They follow the customs of the ordinary Musalmans and there is nothing worth noticing about them Widows are allowed to marry though not in the family of their late husbands

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THE BHISHTI

The Bhishtis carry water in goat skins The word Bhishti says Sir Henry Elliot means literally an inhabitant of *Bahisht* or paradise and the name is said to have been applied to them by the Mohamedan invaders either in derison or from the relief they gave to the thirsty soldiery They are also called Pakhahas and in the Panjab they are generally known as Mashkias

In Marwar the word Bhishti is applied to Hindus as well as to Musalmans the latter being distinguished by the term Sakka They are also styled Mian and Jamadar

The Hindu Bhishtis are for the most part Malis and Kumhars who retain their respective castes The Musalman Bhishtis form a distinct class and include Chohans Parihars Bhatis and other clans They may be divided in *Desis* and *Pardesis* who do not intermarry The *Desis* exclusively belong to Marwar and are in the habit of bathing like the Hindus after attending a funeral Their women wear petticoats The *Pardesis* are said to have come chiefly from Ulwar Shekhawati or Haryana and their women wear drawers

The Musalman Bhishtis supply water to Hindus freely They entertain a high regard for their *Mashaks* or goat-skins and with a view to keep them clean and unpolluted usually wear a red cloth as a waistband but when they take off their *Mashaks* and the waistband they are looked upon with caste prejudice and no Hindu would drink water from their hands or allow his vessels to be touched by them

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DISTILLERS

THE KALAL

The number of Kalals returned in Marwar [illegible]

of *Kalapakal* signifying one well skilled in shaping his conduct according to the requirements of the occasion which probably refers to the improvements gradually introduced by the Kalals in the various articles used for the preparation of liquor Some persons derive the name Kalal from one Kallu Mahajan The fable runs that certain people were concealed by Viskarma in the trunk of a *peepul* tree but Kalka Mata wanted to disclose the secret The goddess therefore taught the art of preparing spirits to a Mahajan named Kallu and the drink thus made was taken by Vishkarma who through the effects of intoxication confessed what he had done The descendants of Kallu came to be called Kalals They form a distinct caste and practice distillation as an hereditary profession although the introduction of the Abkari system into Marwar is by degrees diminishing their trade Mr Ibbetson describes them as being distinguished for enterprize energy and obstinacy which he confirms by quoting a saying— Death may budge but a Kalal won t In Benares as well as in the west of the Panjab the Kalals are called Kalwars The present ruling family of Kapurthala is said to have a Kalal origin

In Marwar there are three divisions of Kalals—(1) the Sungas (2) the Tak Kalals and (3) the Mewara Kalals They are not connected with each other and intermarry among themselves The Sungas as already noted in connection with the Mahajans are Khundelwals They sell but do not drink spirits a feature which distinguishes them from other Kalals The Tak Kalals claim descent from a Tak Rajput and occupy a social position superior to the Mewaras whose daughters they can marry without giving their own daughters in return

The Kalals worship Shakti and follow the Rajput customs Widows are permitted to remarry The Kalals are said to have been divided into eighty four clans of whom the principal found in Marwar are—

(1) Khumbura	(4) Malwia	(7) Sidoo
(2) Karra	(5) Katar	(8) Borisa
(3) Nadola	(6) Talayach	(9) Nagda

There are also Musalman Kalals in Marwar said to have been descended from a Tak Rajput by a Musalman wife They distill but do not drink spirits and are found in the eastern district of Marwar

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BUTCHERS

THE KASSAI

The Kassais are Musalmans and their number is returned at 1302 males and 1240 females They sell meat but do not slaughter goats This act is performed by a *Mullah* called *Halali* who is hired for the purpose and slaughters goats after the Mohamedan fashion

The Kassais of Marwar belong to the Sunni sect and are the followers of Khawaja Pir They are divided into several clans mostly comprising converted Rajputs but those who belong to the Behlim tribe claim an unmixed origin

In Marwar the Kassai caste is generally engaged in four different occupations Those who sell meat are the true Kassais or butchers and they deal in goats as saying runs—*Chhali Kassai ko hi dhije hai i e* "the goats trust only in Kassais Those working as tanners are known by the name of Khalpias or Khatiks They are also called Beoparis Many of the Kassais work as Chawalias whose main occupation consists in lifting stone slabs for roofing purposes They are said to have taken to this calling during the time of Maharaja Bije Singh when an order discontinuing the sale of meat was issued Other Kassais carve stones who are styled Silawats

All the four classes of Kassais marry among themselves alone and do not give their daughters in marriage to other Musalmans Their women sell meat in shops and do not observe *parda* They usually wear drawers

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THE KHATIK

The Khatiks generally tan the hides of goats sheep deer and tigers but not of cows buffaloes or camels Their number in Marwar is 3051 males and 6828 females They properly belong to the group of leather workers though in the Census Tables of Marwar they are returned under the butchers Mr Ibbetson however includes them among the scavanger castes and ranks them below the Chamars The Khatiks also work as syces and butchers but in Marwar their separate occupations do not form distinct clans as is the case in Benares where the syces and butchers are distinguished by Mr Sherring under the designations of Ghor Charaos and Bakar Kasaos respectively

The butcher Khatiks are generally Musalmans who do not slaughter goats themselves but get them killed by a Halali after the Musalman fashion Many among the Khatiks distill liquor while others cultivate land and work as labourers

The Khatiks claim Rajput pedigree and almost all their sub divisions bear Rajput names Those living in Nagore Sambhar Nawa and Marote belong to the Chohan clans It is said that their ancestor in times past was turned out of the Rajput community for having brought back a *Mirg chhala* or the skin of a deer while on a pilgrimage to the holy Ganges The Kha tiks of Nawa and Marote however allege that being originally Chhatris they used to be employed by the Brahmans to slaugh ter goats and make offerrings of the flesh in the sacred fire when grand sacrifices took place which accounts for their now follo wing the occupation of butchers

The Khatiks are generally Shivites and worship Kalka Mata as their *Kuldevi* They have also a system of Panchayat to settle their petty disputes their *punches* being generally styled *Mehtars* They do not eat or smoke with the Chamars and marry in their own caste The usual ceremonies of seven *pheras* are observed by them and Sirimali Brahmans attend as their priests

On the occasion of betrothals they drink liquor instead of distributing opium The Acharaja Brahmans take part in their funeral ceremonies

The Khatiks are not permitted by the Raj to use sugar or *khand* in the preparation of their sweetmeats at caste feasts or *mats* so they use jagree Their women are allowed to wear silver ornaments

The following are the sub divisions of the Khatiks as returned in the present Census—

(1) Chandal	(5) Chola	(9) Taki
(2) Barawa	(6) Khirhi	(10) Daima
(3) Bhogaria	(7) Taora	(11) Bagri
(4) Bachra	(8) Chamarya	

LEATHER WORKERS

The Leather workers as already stated make up the largest group Their aggregate number according to the present Census

is 263 854 bearing a proportion of 36 39 to the total population returned under the head of Artizans and village menials Their social standing is next above the scaveng rs and they are generally employed in menial occupations The following are the chief castes comprised under this group—

(1) Chamar	(4) Bhambi	(7) Kamaria
(2) Regar	(5) Gurra	(8) Dabgar
(3) Mochi	(6) Sargara	

THE CHAMAR

The Chamars are returned at 29 973 males and 21 037 females They are for the most part employed in curing hides and tanning and dyeing leather Mr Ibbetson derives the name from the Sanskrit *Charmakara* meaning a worker in hides The Chamars declare that they were originally Brahmans The tradition current among them says that in former times seven brothers of Brahman caste were once cooking their food when a calf happened to fall into the fire and died The carcase was removed by the youngest brother who became in consequence excluded from the Brahman community and formed the Chamar caste Mr Sherring on the authority of Manu states that the Chamars are one half of Brahmanical one fourth of Vaisya and one fourth of Sudra descent from the aboriginal tribes Sir Henry Elliot represents them as a dark race and a fair Chamar he says is as rare an object as a black Brahman The Marwari Chamars have the reputation of drinking water very often as a saying runs—

Ghoran ghas ne Chamaran pani

i e the Chamars drink water as constantly as the horses eat grass

The Chamars venerate the holy Ganges and worship Ram deoji They eat the flesh of animals such as cows buffaloes or camels but abstain from the flesh of pigs Their priests are the Gurras (a low caste) who attend on occasion of marriages and deaths The Chamars can smoke with the Rehgars and Bhambis but they marry in their own caste They are divided into numerous clans the same as those given in connection with the Rehgars who are said to be an offshoot of the Chamars

The Chamars are called Balais in Bikanir where a Chamar

named Lalgir is said to have founded a religious sect whose followers are styled Alakgirs

There are also some Musalman Mochis in Marwar who have separately returned themselves at 123 males and 107 females They follow no other profession but that of making shoes They are for the most part converted Rajputs and belong to the Sunni sect Their women are not secluded and wear trousers and a *tilak* (a kind of tunic)

THE REHGAR

The Rehgars are a branch of the Chamars and follow the same occupation Their number according to the present Census is returned at 10 562 males and 12 672 females They claim descent from one Raidass a great saint among the Chamars who lived at Mandugurh in Malwa Raidass was in the habit of mending shoes in the streets but he was an orthodox worshipper of the Ganges and performed a good many miracles The well known river Chumbal running through south eastern Rajputana is believed by the Rehgars to be the holy Ganges which took its rise from the *Kundi* or water pot of Raidass The tradition current is that Raidass had a daughter who was so renowned for her beauty that even the Rana of Chitor sought her hand An army was sent from Chitor to fetch the damsel but when it reached the house of Raidass the Ganges burst forth from his *Kundi* and swept away the army

The Rehgars are supposed to correspond with the Chamars of the North Western Provinces They take their name from Raidass and are known under the same appellation at Jeypore But in Jodhpore city as well as in the westen part of Marwar they are called Jattias probably because as they allege their females adopted the dress of the Jat women with whom they lived In Bikanir they are however known as Rungias from their being accustomed to dye the hides of dead animals In Meywar they are called Bolas Notwithstanding their different appelations they all intermarry They may eat with the Chamars but do not intermarry with them

The Rehgars of eastern Marwar generally wear the sacred thread and marry by the ceremony of the seven *pheras* Their priests are the Chhenint Brahmans who attend at their

marriages no Brahman is required for their funerals Widow marriage is allowed

The Rehgars are divided into numerous clans of whom the chief are noted below

(1) Kansotia
(2) Singaria
(3) Mandavaria
(4) Mutaria
(5) Jatolia
(6) Dambaria
(7) Vachhavadia
(8) Kankharia
(9) Chukaria
(10) Bhuria
(11) Ginolia
(12) Adolia
(13) Bora
(14) Ujinia
(15) Khatnavaria
(16) Gadegawalia
(17) Kurolia
(18) Bhakriwal
(19) Gusainval
(20) Jajoria
(21) Bhoparia
(22) Kuraria
(23) Bukolia
(24) Sunariwal
(25) Mowanpuria
(26) Mudotia
(27) Umrikha
(28) Kawaria
(29) Masiwal
(30) Phalwaria
(31) Gagrodia
(32) Junwal
(33) Kholwal
(34) Devatwal
(35) Sunwasa
(36) Bhandaria
(37) Nogia
(38) Chomia
(39) Sukaria
(40) Jarolia
(41) Ghatolia
(42) Jat
(43) Hingunia
(44) Kharetia
(45) Pigolia
(46) Bhosiwal
(47) Masalpuria
(48) Savlania
(49) Aloria
(50) Pipalwa
(51) Kariwal
(52) Dutania
(53) Javrodia
(54) Kholia
(55) Palia
(56) Valotia
(57) Jagarwal
(58) Khimkaria
(59) Dilip
(60) Bichmundia
(61) Moria
(62) Varia
(63) Khatwalia
(64) Baletia
(65) Tangaya
(66) Basiwal
(67) Bakolia
(68) Vazirpuria

THE MOCHI

The Mochis are properly shoe makers and workers in leather They are Hindus and Musalmans, and the following figures show their respective number as returned in the present Census

	Males	*Females*	*Total*
Hindu Mochis	3 194	5 164	6 358
Musalman Mochis	123	107	230

Mr Ibbetson regards the term Mochi as properly the name of an occupation signifying a worker in tanned leather as distinguished from a tanner He describes Mochis as proverbially unpunctual in rendering service and quotes the saying— *The Mochi's tomorrow never comes'*

stick He is considered the head village-Bhambi and arranges for every kind of *Begar* work

The Bhambis are the same as the Meghwals the latter being a general term derived from the name of a Brahman Rishi called Megh from whom the Meghwals trace their descent The Bhambis are also called Balais and cultivate land though only to a small extent Those who remove the carcases of dead animals from villages or towns are called Dheds

Traditions say that in times past when Marwar was troubled by foreign inroads a large number of Rajputs Jats and Charans joined the Bhambi caste and thus in course of time their arose four sub-divisions among the Bhambis as follow

(1) The Adu or unmixed Bhambis

(2) The Maru Bhambis comprising Rajputs

(3) The Jata Bhambis including Jats 1 128 males and 1 029 females have separately returned themselves under this head

(4) The Charnia Bhambis including Charans

The two first divisions are very closely connected and inter marry while the two last only marry in their own communities respectively The Bhambis are not allowed to wear gold and silver ornaments but an exception is made in the case of the head village Bhambi and his wife There is no striking peculia rity in the dress of the men but the Maru Bhambi women generally wear a *Ghagra* or petti-coat of country chintz while the Jata Bhambis dress themselves like the Jat women and are distinguished from the latter only by the use of *lac churas* instead of ivory ones The women of the Charnia Bhambis wear a dress of yellow colour like the Charan women

The Bhambis are Vishnuites and worship Ramdeoji Their family deity is named Khetla Mata The offerings made to the deity are received by the Gurras who act as priests to the Bhambis They hold the *Tulsi* plant in high esteem but eat the flesh of cows and other animals except pigs The dead are burned with the exception of the followers of Ramdeoji and Pabu who are buried

On occasions of betrothal cocoanuts raw sugar and opium are exchanged The marriage ceremonies comprise seven *pheras* at the *Chowri* which are performed under the guidance of their priests the Garras Polygomy is allowed among the Bhambis but two sisters cannot marry the same husband and a widower

is not permitted to marry his deceased wife's sister Nata is recognised among them

The Bhambis are divided into several Khamps or sections each having its own sub-divisions

The following are the chief Khamps of the Adu Bhambis

(1) Rangi
(2) Chandel
(3) Adra
(4) Jogchand
(5) Mechad
(6) Joeud

The Maru Bhambis are divided as under—

(1) Palecha
(2) Parmar
(3) Dangi
(4) Solankhi
(5) Bamania
(6) Barari
(7) Bhatia
(8) Parihar
(9) Thanvlecha
(10) Vagani
(11) Kudnechi
(12) Palasna
(13) Ranwa
(14) Ankhia
(15) Lewa
(16) Sonal
(17) Karela
(18) Chawania
(19) Loha
(20) Churnia
(21) Laiya
(22) Ayech
(23) Bagri
(24) Mubarcha
(25) Bhungaria
(26) Bhadru
(27) Baval
(28) Gelotia
(29) Oochal
(30) Dochra
(31) Ghalria
(32) Aipa
(33) Daiya
(34) Barupa
(35) Pargi
(36) Goyal
(37) Dadhia
(38) Kachawa
(39) Ghata
(40) Hatela
(41) Lukra
(42) Khandia
(43) Mangsa
(44) Sedu
(45) Makwana
(46) Barupal
(47) Sundal
(48) Rangi
(49) Agrecha
(50) Chawania
(51) Agri
(52) Chikhra
(53) Mandoka
(54) Bhavru
(55) Karelan
(56) Bochia
(57) Rida
(58) Gujaria
(59) Goda
(60) Rarbara
(61) Gander
(62) Bagrecha
(63) Churiala
(64) Sawela
(65) Vania
(66) Jeypal
(67) Lilar
(68) Marwan
(69) Janwania
(70) Borana

The Jata Bhambis have the following sub divisions

(1) Depan
(2) Merra
(3) Sarwa
(4) Joram
(5) Chahelia
(6) Bamania
(7) Vikunia
(8) Joya
(9) Chawania

The chief sections among the Charnia Bhambis are—

(1) Inda
(2) Chanda
(3) Nagia

THE GURRA

The Gurras are the priests or spiritual guides of the Bhambis and in Marwar they number 717 males and 585 females They declare that they were originally Brahmans and trace their descent from Garg Rishi the alleged son of Brahma They attend the marriage ceremonies of the Bhambis light the sacred fire and recite the sacred *mantras* Besides acting as priests the Gurras also act as tailors and barbers to the Bhambis and attend their marriage processions with lighted torches in their hands

The Gurras have no priests of their own the priestly duties in their case being generally performed by their nephews or sister s sons They marry by four *pheras* and observe the usual Hindu customs although freely indulging in the use of liquor and eating the flesh of cows and other animals They may take bread from the hands of Bhambis and Minas but not from Bhils Sargarahs or other low castes

The Gurras profess Vishnuism Their *Kuldevi* is *Malan Mata* and they generally worship *Hanumanji* The followers of *Ai Mata* and Ramdeoji bury their dead the others burn them Some permit widow marriage but many do not

The Gurras are said to be divided into eighty four *Khamps* or sections and include various Brahmanical as well as Rajput sects

The Gurras of Sanchore trace their origin to certain Brahmans of Patan in Gujrat The story current is that in times past Raja Sidh Raj Jai Singh of Gujarat had a tank excavated at Patan but found it incapable of retaining water A Joshi by name Hodal who was consulted about the matter declared that the tank had been constructed at an inauspicious time and proposed the sacrifice of one of the members of the ruling family as the best remedy for securing the desired supply of water The Raja had a son who on account of his ugliness had been deserted in the jungle in his infancy and afterwards received and brought up under the care of a Bhambi The unfotunate boy was doomed to be the victim of the Joshi s prophecy and was burnt alive by the Brahmans But those who took part in the ceremony were excluded from the Brahman community and had no alternative but to act as priests to the Bhambis by joining the Gurra caste

The Gurras of Godwar have a similar tradition and claim descent from a Pirohit named Phandar who was brought up by the Minas. They as a rule worship Saturn and receive all offerings made on Saturday like the Desantries or Dakots.

The following are the chief Khamps of the Gurras found in Marwar:—

(1) Phandar	(15) Salecha	(29) Loyancha
(2) Palliwal	(16) Dabia	(30) Ludwa
(3) Sarla	(17) Moriwal	(31) Mundara
(4) Solunkhi	(18) Kantia	(32) Bijak
(5) Parihar	(19) Seocha	(33) Bagrecha
(6) Goyal	(20) Sarola	(34) Pichyana
(7) Gewal	(21) Bhinmala	(35) Sikla
(8) Karyaja	(22) Palrecha	(36) Siryacha
(9) Dugla	(23) Sangta	(37) Palya
(10) Bhut	(24) Jajiwal	(38) Somesar
(11) Bijal	(25) Padriwal	(39) Ganjan
(12) Patyana	(26) Sand	(40) Asal
(13) Khundara	(27) Jarya	
(14) Sarla	(28) [illegible]	

The Sargarahs do not eat animal flesh and venerate cows They have several sub divisions which include a large proportion of Rajputs

Those chiefly found in Marwar are—

(1) Esarcha
(2) Bhaya
(3) Hariyal
(4) Besa
(5) Mota
(6) Lavecha
(7) Dhanak
(8) Mol
(9) Mit
(10) Khaharya
(11) Jogi
(12) Dibya
(13) Panwal
(14) Oplana
(15) Joyan
(16) Khatak
(17) Siwancha
(18) Makwanas
(19) Makwana
(20) Madhy
(21) Ochar
(23) Javal
(24) Bora
(25) Dhudhang
(26) Joran
(27) Kharar
(28) Manh
(29) Maru

THE KAMARYA

The Kamaryas are the buffoons of the Meghwals or Bhambis and their chief music is drawn from the *Tumbura* or guitar Roughly speaking they are a branch of the Bhambis with whom they can eat and drink and partake of all kinds of flesh which the Bhambis eat But they marry in their own caste and recognize widow marriage Their priests are the Gurras who attend marriage and funeral ceremonies They bury their dead

The Kamarya woman are noted for playing a kind of music known as *Tera-Tal* They also sing and dance and entertain the Bhambis They may wear silver ornaments on their legs which the Bhambi women may not wear

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THE DABGAR

The Dabgars are a separate caste and their number in Marwar according to the present Census is 153 males and 116 females They claim Rajput ancestory, the chief clans they include being the Punwars Chohans Bhatis Deoras and Khichis each worshipping its own original deity or *Kuldevi* The chief occupation of the Dabgars is the manufacture of leathern vessels or raw hide jars for storing oil and *ghee* Many occupy themselves in making shields and are **known as**

Dhalgars but they belong to the same stock and intermarry with the Dabgars Some cultivate land

The Dabgars occupy a somewhat superior position among leather workers and will not eat from the hands of Chamars Mochis or Bhambis They mostly follow Rajput customs and Brahmans take part in their marriage ceremonies Widow marriage is permitted

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SCAVANGERS

THE BHANGI

The Bhangis or sweepers are the lowest caste and are regarded as very unclean by the Hindus Col Tod calls them the very refuse of mankind They are employed in sweeping and removing night soil They also make *chhaj* or winnowing pans They are very rarely found in the country and abound chiefly in large towns Their number in Marwar is returned at 665 males and 577 females Sir Henry Elliot on the authority of Purans makes them the descendants of a Sudra from a Brahman widow

The Bhangis are also called Lalbegis Khakrobs Halalkhors and Mehtars which names are thus accounted for by Sir Elliot— Bhangi probably from their drunken habits from *bhang* Lal begi from their object of worship Khakrob from Persian *Khak* earth and *rob* sweeping Halalkhor from Persian *halal* lawfull and *Khor* eating because every thing is lawfull to them as food Mehtar from Persian *Mehtar* prince said to have been applied to them in derison

In the Panjab the Bhangis are generally known as Churas and are described by Mr Ibbetson to be the sweepers and scavengers *par excellence* of the province

The Bhangis profess no particular religion but according to Sir Elliot they are more Musalman than Hindu They bury their dead he says occasionally sacrifice in the name of Lalbeg a fowl which has its throat cut after the Musalman fashion and perform *Tija* after the death of relations which is also a custom peculiar to Musalmans They generally profess to be Hindus because their marriage and a few other ceremonies conform chiefly to the Hindu modes

In Marwar there are two divisions of the Bhangis viz the Loharis and the Multanis who intermarry with each other

observe seven *pheras* and use *Chowri* on occasions of their marriages They, however differ in their funeral ceremonies The Loharis perform the *Chelam* or the ceremony of fortieth day after the death of a relation like the Musalmans whereas the Multanis observe *Barhwan* or the twelveth day ceremony after the Hindu custom

The Bhangis have for their priests the Sadhs of their own caste who attend their marriage as well as funeral ceremonies

The Bhangis may eat the flesh of all dead animals They eat the leavings of every caste excepting only the Dhobis and Dholis whom the Bhangis consider very low and will not eat food even if it is touched by them The Bhangis are the lowest of the low but they rank higher than the vagarant Sansis who can eat the refuse of the Bhangis

The chief peculiarity with the Bhangis of Marwar is that they will never eat food if invited in a public feast though they will readily accept the leavings of other guests It is said that when on the demise of the late Maharaja Takht Singh all the people of Marwar were fed (the ceremony being known as *Sher sarni*) the Bhangis alone could not be induced to take part in it unless offered with the golden broom and basket or *Jharu tokra*

The Bhangis do not marry in their own clans They also do not marry the sister of a living wife but a wife has the option of leaving her husband and choosing another man in which case the former husband is paid from Rs 150 to Rs 140 Any illegitimate issue among the Bhangis causes the expulsion of its mother from the community but in case the real father is traced the latter is held responsible for the maintenance of the newly born child and its mother for life

The Bhangis are divided into various clans of whom the chief found in Marwar are—

(1) Lakhan
(2) Goyal
(3) Jangra
(4) Tamboli
(5) Jajoran
(6) Danoria
(7) Ugach
(8) Chhawa
(9) Sarsar
(10) Bund
(11) Gund
(12) Rel
(13) Teje
(14) Zinda
(15) Pamat
(16) Dhikiya
(17) Chavaria
(18) Chandanaliya
(19) Channaliya
(20) Gujrati
(21) Mattu
(22) Bhiman
(23) Thagaria
(24) Dhanwar
(25) Gudwar
(26) Hatwar
(27) Daora
(28) Adiwal
(29) Kilana
(30) Dharu
(31) Umarwal
(32) Changra
(33) Chahan
(34) Gamal Guch
(35) Sonkhat
(36) Mirga
(37) Karelia
(38) Pandat
(39) Bharya
(40) Channariya

PERSONAL SERVICE

Under this head are returned the Golas and Nazars who form a large proportion of personal attendants to Rajput chiefs and nobles Their total number in Marwar according to the present Census is 60 429 of whom 31 691 are mal s and 28 738 females

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THE GOLA

The Golas literally signifying slaves are the illegitimate off springs of Rajputs upon whom they attend as hereditary servants They are found in almost all the parganas of Marwar and include as many clans as those of their fathers Those connected with the ruling family occupy a superior position and are not associated in any way with those attached to the lower grade *Mutsadies* They mostly follow the customs of Rajputs and *Nata* is permitted among them

In Jodhpore the Golas are generally called *Sheri Sirdar* probably for their mostly residing in the city They are com monly known by the name of Chakars and are also styled *Daroga Khawas Pasban* or *Chela* In the western part of Marwar they are generally designated as *Wa irs* and in Meywar they are known as *Dass*

The Golas are regarded as half caste and cannot intermarry with Rajputs The Gola says Col Tod can only marry a Golee and the lowest Rajput would refuse his daughter to a son of the Rana of this kind They are with their females often given as part of dowries in the marriages of chiefs and nobles

As slaves are generally regarded faithless to their masters so are the Golas in Marwar The following saying current in Marwar serves to illustrate their chief characteristics in this respect—

Gola kin sau gun kare ogan gara ep
Mata unri khapli terah chodah bap

i e a Gola can do not good to any one he is himself illegiti mate his mother being an immoral woman and his fathers numbering more than a dozen

Rajia a well known poet thus speaks about them—

Gola gl ana najik Rajputan adar nahin
Un Thakur ri thik run men parshi Rajia

It means that the real worth of that Thakur who keeps Golas with him and is not much respected among the Rajputs will be known in time of war

Sir Henry Elliot describes the Golas as and inferior caste and quotes the following contemptuous distich of a popular poetry respecting them—

Jat Godarya Gujar Gola
In charon ka hela mela

i e the Jats Gadaryas Gujars and Golas these four are all the same sort of people

In the estate of Awa in Marwar the Golas are not allowed to ride on horses The story goes that once on an occasion of war a certain Thakar of Thikana fell down from his horse severely wounded His attendant a Gola Rajput ran away with the horse giving out that his master was dead But the Thakar soon after turned out alive and his Gola was announced to be faithless and forbidden to ride on a horse

The females of the Golas are termed Golees They are chiefly employed as maid servants and are as Col Tod remarks the great cause of loss of liberty The Golees connected with the ruling families are called *Daoris* in Marwar In Jeypore they are known as *Badaran* and in Bundi as *Bai* In other places they are also styled *Manus* They are sometimes employed as nurses but are often admitted into the Zenana as concubines by the Rajput nobles and chiefs on payment of enormous sums of money to their parents or husbands The Daoris thus admitted are called *Pardayats* meaning those taken into *Parda* the technical phrase being *Parde chalna* also *sonapherana* in which case gold is granted to them to be worn on the ankle They are then not allowed to go out to see their relation The word *Rayi* or *Rajji* is generally attached to their original name The Pardayats are promoted to be Pasbans and they then take their seats just below the Ranis In Jodhpore the temple of Kunj bihariji the Gulab-sagar tank and Girdi kote as also the Maila bagh palace perpetuate the memory of a Pasban named Gulab Rayi

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THE NAZAR

The Nazars or eunuchs as described by Col Tod emasculated guardians of a seraglio employed at

as attendants upon the wives and concubines of the sovereigns The custom of employing Nazars as guards to the Zenana Mahals seems to have been borrowed from the Mohamedan Emperors and prevails only in the states of Jodhpore Jeypore and Ulwar In Meywar Sirohi and Bundi which were not much reached by Mohamedan influence and where the Hindu element chiefly predominates the Nazars are not employed at all Even a eunuch attendent of a Rani going from Jodhpore to any of these states is not allowed admittance into the Zenana there

The Nazars form a separate class from that of the Hinjras as the former are made eunuch in their infancy whereas the latter are naturally impotent by birth Moreover the Hinjras wear the female dress and dance while the Nazars go in male attire and are employed as guards to the haram or Zenana

The Nazars are also called Khaja Saras and are Hindus as well as Musalmans The Mohamedan Nazars residing in Nagore trace their origin to one Haji Bithal of Mecca

Formerly these Nazars or Khaja Saras were not only confined to the Zenana Departments but also held powers in connection with the administration of the states concerned In Jodhpore one Har Karan Nazar flourished in the reign of Maharaja Takhat Singh and was conferred the highest honours of the day He was the revenue officer and weilded authority from the state The following saying concerning him is still an household expression in Marwar—

Bahar nache Bhadaryo—Mahin nache Nazaryo

which mean that Bhandari Bahadar Mull the then Darogha of Hazuri Daftar held authority outside while Har Karan Nazar was all in the palace—His successor Sukhramji is the present chief Nazar in charge of Zenana Mahals

A mosque near the Jalori gate called the Eedgah perpetuates the memory of another Nazar named Ilmas

In Jeypore the Nazars are called Nadar Khoja the word *Nadar* meaning shameless One Mohan Nazar is said to have played some important part in that state and according to Col Tod had the reins of power in his hands at the death of Maharaja Juggat Singh

LEAF-PLATE SELLERS

THE BARI

The Baris or Rawats as they are generally styled number 4 557 males and 4 378 females They properly form a class of personal attendants though their present occupation is to make plates or cups of leaves stiched together with little wooden pegs for the purpose of holding food Sir Henry Elliot on the authority of Brahma and Padma Purans describes them as having been descended from a barber and a female tobacconist but in Marwar they claim Rajput descent and trace their pedi gree to a younger brother of Rao Duharji who being excluded from the Rajput community for having eaten the food left by his elder brother the Raja formed the Bari caste He was joined by his other relations who became founders of as many sub divisions of the caste The chief of them are—

(1) Duharya	(5) Dewat	(9) Punwar
(2) Sohawat	(6) Kunwar	(10) Gour
(3) Gehlote	(7) Chohan	(11) Daiya
(4) Bhati	(8) Sisodia	

The Baris act as servants to Rajas and chiefs and as they are given leavings of food by their masters by turn or *bari* they are called Baridars In Marwar they claim payments on two special occasions Firstly on the birth of an heir to the throne as says Col Walter an impression of the child s foot is taken by a Bari on a piece of cloth with safron and exhibited to the aristocracy of Marwar who reward the Bari liberally for the sight Secondly on the demise of any of the hereditary nobles of the State when the Maharaja pays a visit of condolence to the family of the deceased the cloth spread for the reception of the Maharaja is generally given to the Bari

The Baris profess Shaktism and follow Rajput custom They eat flesh and drink liquor Nata is permitted

In Elliot s Supplemental Glossary the Baris are said to have proved themselves excellent soldiers in the King of Oudh s service and some of them even became Rajas Mr Read in his Inferior Races of the North Western Provinces describes them as having the reputation of great fidelity to their employees and quotes the proverb *the Bari dies fighting for his master*

BETEL LEAF SELLERS

THE TAMBOLI

The Tambolis are those who sell *pan* and betel nuts They number 425 according to the present Census

In Marwar the Tambolis form a distinct caste though Mr Ibbetson regards the term to be merely occupational in the Panjab

The Tambolis are said to have 84 sub divisions but the chief of them found in Marwar are—

(1) The Kumblawat
(2) The Mormat
(3) The Piplwal
(4) The Dhamnia
(5) The Bhonriwal

The Kumblawat Tambolis claim an unmixed origin and declare Ayudhya to have been their original home In Marwar they are chiefly in Nagore and intermarry with other Tambolis who are said to have sprung from Rajputs

The Tambolis are followers of Gokalya Goshains and observe the customs of Mahajans though on occasions of marriage they do not make presents of jewels to the bride Their women generally wear *lac churas* instead of ivory ones Nata is not permitted

No *Pan* grows in Marwar but it is imported from other countries for daily consumption In the sandy tract of Marwar called *thal* the people are generally quite ignorant of its use A girl belonging to that part of the country who was married to a man of a rich family being offered betel leaves as a mark of courtsey is said to have indignantly refused the offer addressing her husband in the following words—*Nit nit pan kain thara bap ri bakri hun*—which means that she was not a she-goat of his father so as to go on eating leaves constantly

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PAINTERS

THE CHITARA

The Chitaras are painters or house decorators and number 198 in Marwar They are Hindus as well as Musalmans The Hindu Chitaras from no distinct caste and different persons follow this profession retaining their original caste The Musal man Chitaras however form a separate class and belong to the

CHAPTER VI

CLASS E—VAGARANT MINOR ARTIZANS AND PERFORMERS

The total population returned under this class comes up to 73 492 souls which bears a percentage of 1 48 to the aggregate number of people inhabiting Marwar

The chief groups included under this head are arranged as follow–

	Males	*Females*
Earth workers and stone splitters	10 486	9 311
Knife grinders	182	93
Basket makers	1 118	1 521
Hunters and Fowlers	21 603	22 135
Acrobats and Jugglers	312	181
Unspecified	3 615	2 935
	37 316	36 176

EARTH WORKERS AND STONE SPLITTERS

THE BELDAR

The Beldars from *Persian bel* mattock are those who are employed in digging earth quarrying stones and the like They are Hindus and are returned in Marwar at 9 493 males and 6 279 females The Beldars declare themselves to be really the Ods a wandering tribe and claim descent from one Bhagirat who as Mr Ibbetson describes vowed never to drink water twice out of the same well and so dug a fresh one every day till one day he dug down and down and never came up again It is in mourning for him that they wear wool and in imitation of him they bury their dead even when Hindu though they marry by the Hindu ceremony In Marwar however they burn their dead They are said to have been employed by Rama during his campaign to Ceylon in constructing the so called Lanka bridge They also excavated the Pushkar lake during the time of Nahar Rao Parihar and thus according to Mr Wilson gave

rise to a separate Brahman community called the Pushkarnas who in commemoration of their origin still worship the *Kudali* or pickaxe on occasions of their marriages

Sir Henry Elliot describes the Beldars as being descended from a Tayur boatman and a woman of the Ahir tribe but in Marwar they are mostly composed of degraded Rajputs and their sub divisions also bear Rajput names

They worship *Chawanda Mata* and are much given to the use of liquor On occasions of their marriage the father of the bridegroom pays Rs 60 to the bride s parents Rs 40 are paid when Nata is contracted The *gots* of father and mother are avoided in both the cases The females of the Beldars are not allowed to wear ivory *Churas*

Among the Beldars a woman named Jasma Odni had been of some renown She used to live in Malwa but was employed with her husband by Sidh Raj Jai Singh of Gujrat in excavating a tank at Patan The Raja fell in love with the woman and desired her to enter his *haram* Jasma however refused the offer and committed suicide pronouncing imprecation upon the Raja to the effect that the tank in question shall never be capable of retaining water which prophecy is said to have been fulfilled up the present day

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THE SILAWAT

The Silawats are stone masons and builders Those employing themselves as stone-cutters are called *Sangtarash* They also prepare hand mills for grinding corn

The word Silawat seems to be a corruption of *Slipwat* literally signifying a follower of *Slip-shastar* which deals with the art of architecture The Silawats are also known by the name of *Sootardhar* from the *Soot* or thread they generally keep with them for measurement *Sootardhar* now forms a term of respect applied to those who supervise the work of masons correspon ding to the English overseer or the *Gazdhar* of Marwar

The Silawats are both Hindus and Musalmans and were returned in Marwar according to the present Census as under—

	Males	*Females*
Hindu Silawats	1 576	1 045
Musalman Silawats	2 417	1 987

The Hindu Silawats generally do not form a distinct caste and are composed of Kumhars Malis or Mehras who work as builders retaining their original caste

The Sompuras however form a separate community among the Hindu Silawats and exclusively employ themselves in building temples They consider themselves Brahmans and wear the sacred *Jeneo* They abstain from the use of liquor and meat and can eat with the Mahajans They marry in their own community Their chief clans found in Marwar are—

(1) Balecha	(5) Barkana
(2) Monawat	(6) Kopalya
(3) Borawat	(7) Gada
(4) Kalawat	

In Marwar they are said to have come from Somnath in Gujrat and hence their name as Sompuras They are regarded as well versed in their art The famous Jain temple of Aboo is said to have been constructed by them They are fine painters or artists and also mould guns

The Sompuras worship Somnath Mahadeo Their females *wear ivory Churas* and especially use red *Ghagra or petticoat* on occasion of marriages Among the Sompuras a father in law and son in law cannot eat together though the brother in law may do so

The Musalman Silawats of Jodhpore are of the Sunni sect and belong to two divisions—*the Merti and the Nagori*—so called after the names of Merta and Nagore respectively being the places whence they migrated for the first time in Jodhpore Both the divisions include a large proportion of converted Rajputs

The Mertia Silawats have the following *sub divisions*—

(1) The Khattai	(5) The Chohan
(2) The Bhelim	(6) The Sisodia
(3) The Tajak	(7) The Solankhi
(4) The Khilji	(8) The Bad Gujar

Of these the first four clans claim *Musalmans origin* the remaining being originally Rajputs

The chief sections among the Nagori Silawats are as under—

(1) The Khatri	(5) The Tunwar
(2) The Bhatta	(6) The Sisodia
(3) The Chohan	(7) The Khichi
(4) The Gour	

The Tunwar Rajputs profess to have a claim to the throne of Delhi as already described and the erection of a pillar or *Kili* at Delhi by Anangpal Tunwar said to have been derived into the earth so deeply as to reach the head of the serpent king supports the tradition The fall of the empire is generally attributed to the *Kili* being ordered by the incredulous Raja to have been dug up It is in commemoration of this that the Musalman Silawats of Tunwar clan still observe the anniversary of the erection of the *Kili* and sleep on the earth on that day instead of on *Charpoys* It is also in consequence of mourning for the loss of the empire that on occasions of marriage processions among them the bridegrooms are not allowed to ride on a horse

The Musalman Silawats follow the usual Mohamedan customs In the Muffussil however they do not marry in their own clan and also make adoptions from near relations in the absence of male issue The men do not use *Kacha* or transitory colours and the women do not wear *lac chura*

KNIFE GRINDERS

THE SAIKALGAR

The Saikalgars are the cutters and sharpeners of steel and iron implements In Marwar they are generally known as *Kherma* Their number as returned in the present Census is 182 males and 93 females They form a sub-division of the Lohars or black smiths, but they do not marry either with the Gadia or the Malvia Lohars They include several Rajput tribes whose custom they mostly follow They declare Kanouj to have been their original home and are said to have accompanied Rao Siaji in Marwar They worship Shakti but many among them are the followers of Aiji who consequently bury their dead Nata is allowed among them

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BASKET MAKERS

THE GANCHHA

The Ganchhas are basket makers and are returned in Marwar

at 1 118 males and 1,521 females They must not be confo unded with the Ghanchis who are oilmen by trade and altogether a separate caste as already described

The Ganchhas declare that they were originally Rajputs and comprised nine clans but only six are found at present They are—(1) the Solankhi (2) the Parihar (3) the Bhati (4) the Sisodia (5) the Punwar and (6) the Rathore

They are said to have come into Marwar from Gujrat but they do not now intermarry with the Ganchhas of that place as the latter abstain from the use of liquor and meat while those of Marwar do not

They are Shivites and worship Bichhra Mata who is said to have protected them when the Mohamedans invaded Gujrat

The Ganchhas marry by four *pheras* and recognize widow marriage avoiding their own clan In Marwar they also cultivate land but in Gujrat they deal in grain and reckon themselves among the Mahajans

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HUNTERS AND FOWLERS

THE BAORIS

The Baoris form the chief predatory class in Marwar They are known by the name of Moghia in Meywar and are called Bohra in Dhar They profess Rajput origin and have clans with Rajput names They take their name from *Bauri* or a masonry well Captian M J Mead in a paper read before the Anthro poligical Society of Bombay thus writes about their origin—

A party of Rajputs from Gujrat are stated to have been escorting a Rajputni damsel of high birth to Dehli where she was to enter the Imperial *Zenana* On their way they halted near a large masonry well A Rajput girl of the place saw the princess reproached her with the disgrace she was incurring and pointed out the sad fate before her Stung with the girl s words the princess threw herself into the water and was dro wned Her escort fearing to proceed or return without her remained near the well and soon began to commit depredations which gave them an evil name in the neighbourhood They were called the *Baori wallas* which in course of time was chang ed to Baoris

In the Panjab the Baoris are known as Bawarias and are described by Mr Ibbetson to be a hunting tribe who take their name from the *bawar* or noose with which they snare wild animals In the Mirzapore District they are said to lead a precarious life and have a peculiar way of raising their crops Before the rainy season commences says Mr Sherring timber is cut down in the forest burnt and reduced to ashes When the seed is sown the ashes are scattered over the ground together with it This method of cultivation is called *bawanra* from which word the tribe appears to have received its designation

The original home of the Baoris is said to be in Marwar but according to Captain Mead they belong to the three great divisions viz —(1) the Malwi (2) the Kherara and (3) the Marwara In the Panjab they are however divided into three other sections such as—(1) the Bidawati (2) the Jangali or Kalkamalia and (3) the Kamparia who neither eat together nor intermarry

The Baoris are Hindus though of an inferior rank They wear *choti* and Brahmans attend their marriage as also funeral ceremonies They worship all Hindu deities venerate the cow and show reverence to the *peepal* tree They eat all kind of flesh except the beef and are much addicted to the use of liquor They are also Hindu in dress and observe the usual Hindu ceremonies on their betrothals and marriages But they have a dialect of their own which they use while talking among themselves and which is not intelligible to any one else

A Baori can marry as many wives as he likes and widows are allowed to contract *Nata* The women generally wear glass *Churas* instead of ivory ones Husbands and wives do not address each other by name The wife is also forbidden to call the name of any other male member of the family older than her husband

The Baoris are by profession a criminal class and robbers But they are at the same time very strict in matters of oath the most binding one being that sworn on the *peepal* tree which when once taken is never broken They also believe in various kinds of omens especially on occasions of their plundering exploits Captain Mead gives the following account of their omens—

When a gang is proceeding to commit a crime the appearance of a small white bird called *malara* on the right hand in the morning and on the left in the evening prognosticates

good fortune At night should a jackal be heard on the right hand it is a bad sign but if on the left it is propitious If one of the party cuts himself by any means and blood flows the expedition is abandoned but a hurt where no blood appears is considered of no importance either way

The Baoris are noted for their skill in tracking and form the chief class of *Pagis* or *Khojis* in Marwar to take up the foot prints of robbers when a dacoity or robbery occurs They are also employed as *Chowkidars* or watchmen probably on the principle as Col Walter remarks to set a thief to watch a thief

The past history of Baoris is full of depredations and ravages but of late the Darbar has taken practical interest in them and adopted liberal measures to make these wandering hoards a purely cultivating class of people A separate department has been established since 1887 to exercise effectual control and super vision over the Baoris and to settle them by offering them land and other necessary assistance required for the purpose In Marwar the Baoris now possess nearly one and a half lac Bigahs of land and are more and more adopting the agricul tural career The efforts of the last few years show a substantial progress in the work and the exertions of the Darbar in this direction are fully reconized by the Imperial Government

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THE SANSIS

The Sansis are a wandering tribe who trace descent from one Sans Mull of Bharutpore They are however regarded by some as being connected with the Gypsies of Europe Their number in Marwar according to the present Census is 654—males 334 and females 320 Of these 639 are said to have been born in Marwar alone the remaining 15 having their birth place in the Bikaner territory In several villages of the Jodhpore and Bilara Districts the Sansis are reported to have a permanent settlement and engage in cultivation 289 Sansis have been returned as cultivators 176 as labouers and 189 as beggars

The social standing of the Sansis of Marwar is the lowest possible ranking even below the Bhangis or sweepers from whom they beg and whose leavings they eat They are the

hereditary bards of the Bhangis and their women commonly sing and dance They show much respect to the Bhangis calling them their *Dhanis* or masters and also refer their caste disputes to them and abide by their decisions A Sansi meeting a Bhangi generally salutes him by saying *Dua Salam* which the Bhangi replies by uttering the words *Ram Ram* They however regard themselves superior to the Dholis and never eat food touched by the latter

The wandering Sansis have no settled homes but roam about in the jungle hunting wild animals Several wandering families halt together in one place and form what is called a *Dera* They use donkeys for their goods and also keep dogs fowls and she goats They are habitual thieves and in the Panjab are notorious as the worst of criminals being greatly addicted to cattle stealing and house breaking They deal in animals and keep donkeys goats bullocks and cows They also employ themselves in castrating animals especially bulls and goats and work in grass and reeds Their chief weapon consists of a cudgel which forms their chief defensive armour and by which they protect themselves in a most remarkable way when hotly pursued

The Sansis are Hindus by religion and wear a scalp lock tho ugh they rank as out castes They worship *Be Mata* and make offerings of sweet meats to the goddess They also make sacri fices of goats and observe the Hindu festivals of *Holi* and *Diwali* They also venerate *Nimb Peepal* and *Bar* trees and swear upon them They drink liquor and eat all kinds of wild animals being especially fond of the fox and *Sanda* (a kind of lizard) They also eat carrion but they never kill a hare the reason for which as they generally say is that the animal is called *Sussa* in Marwar which term corresponds to the name of their ancestor Sans Mull They are considered to be the most impure among the Hindus and can admit men of other castes to their community who become Sansis by adopting their habits

The Sansis of Marwar have two great divisions among them namely (1) the Bija and (2) the Mala—both intermarrying with each other but not among themselves They are divided into several clans the chief as found in Marwar are—

(1) Chirdani	(2) Chandula	(3) Bopal
(4) Jaspali	(5) Ramasni	(6) Rawar
(7) Jamalia	(8) Sival	(9) Bana

(10) Dowlia	(11) Sardia	(12) Radhena
(13) Harda	(14) Lunga	(15) Deora
(16) Dasani	(17) Hemant	(18) Daiya
(19) Bhurat	(20) Mochra	(21) Kopuch
(22) Raichund	(23) Moila	(24) Hakarya
(25) Memad	(26) Barjang	(27) Banaoti
(28) Bithu	(29) Samalka	(30) Memayat
(31) Kalra	(32) Thalva	(33) Himania
(34) Rajawat	(35) Kuchrawat	(36) Sarun
(37) Asnawat	(38) Bhogawat	(39) Bindawat
(40) Tolawat	(41) Munawat	(42) Solankhi
(43) Kalak	(44) Bijawat	(45) Duchiwal

The Sansis are said to have a dialect peculiar to themselves but in Marwar they generally speak the Marwari language and also do not form marriage connections with the Sansis of other places They wear the ordinary dress of the low-caste people The women wear ornaments on head ears nose arms and legs generally made of brass or zinc *Lac* as well as glass *Churas* are worn The widows are not allowed to wear ornaments

Marriages among the Sansis are arranged by the parents of the bride and bridegroom Betrothals are contracted when any two wandering families belonging to different clans meet together at a certain place and are confirmed by the exchange of cocoa nuts A sum of Rs 120 is given by the father of the boy to the father of the girl which is paid in cash either wholly or partly the balance being compensated by the offer of donkeys or dogs There is no fixed month for marriages among the Sansis like high caste Hindus and they are performed at any time at the option of the contracting parties No *Toran* or *Chowri* is used on the occasion but a wooden pole is erected in the middle and a mat of reed grass hung on it round which the bride and bridegroom walk together seven times No Brahmans are required to attend on the occasion the ceremony of *Guthjora* or joining the garment being usually performed by the sister and in her absence by the brother of the bride After the ceremony of *pheras* the bride and bridegroom sit together and partake of the nuptial dinner A bread is brought in a dish and divided into fourteen parts which the bride and bridegroom eat together Then the *Neota* is collected from the relations and given to the bridegroom who afterwards takes the bride to his home No flesh is eaten on the marriage day nor any animal killed for the

purpose The dower of a bride generally consists of an earthen ass an earthen pot a living donkey with two bags and a brass or wooden dish In the Punjab the Sansis are said to have a peculiar way of performing their marriages where as Mr Ibbetson describes the bride is covered by a basket on which the bridegroom sits while the nuptial rites are being performed

Among the Sansis of Marwar widows are not allowed to remarry though one can keep the widow of his deceased brother by way of *Nata* They seem to have a great regard for the chastity of their women If a Sansi is found having an illegal connection with a married woman of his own clan he is at once excluded from the community and remains so for a year or half after which period he is required to give a dinner to his caste fellows This fine is not considered enough, and the man is doomed to additional physical labour He is taken round with a bundle of old shoes belonging to his *Biradri* people on his back and is repeatedly hit by loafs of bread which are prepared for the purpose and then powdered and made into a sweetment called *Choorma* This kind of sweetment is termed *Dohar-Kuta* from the fact that the breads in order to be made into the sweetments are powdered in the *Dohar* or a piece of cloth belonging to the man concerned No such punishments are however awarded when the woman in question belongs to a different clan in which case only small fines are inflicted

The funeral ceremonies of the Sansis are almost the same as among other Hindus The dead are burned the children only being buried They perform the *Tija* but observe no ceremony on the twelveth day The bones are kept burried under ground unless the *Mosar* or funeral dinner is given when they are thrown in a river

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THE THORIS

The Thoris described by Col Tod to be the sons of the devil are the professional thieves of the Rajputana desert They claim Rajput descent and are divided into twenty clans bearing Rajput names which intermarry They are the same as the Aheris though the latter designation is a term of con

to keep watch over the fields of corn at the harvest time They are included under the criminal tribes and kept under proper vigilance In Mallani they are said to act as veterinarians and also operate on the human body in cases of lithotomy In Central India they are described by Sir John Malcolm as the professed robbers and thieves who migrated there with the Baoris from the Western parts of India They are said to be very expert and bold in thieving and plundering but at the same time true to their salt and ready to serve any one as mercenary soldiers

The Bagris are Hindus of the lowest caste and worship Shakti They drink liquor and eat all kinds of flesh They marry among themselves but avoid their own clan The Gurras act as priests their fee varying from half to one rupee Betrothals are contracted among them by binding a thread round the bride s wrist but they may be rejected at the option of the parties Their marriage ceremonies comprise seven pheras and the dower of the bride consists of a certain number of goats and calves Nata is permitted among them They burn their dead with face towards the north and duly observe the ceremonies after the third and twelveth day

The men are generally strong and robust and are distinguished by their greenish dress and the match lock they keep with them Their women wear the ordinary dress and rarely make use of any ornaments

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ACROBATS AND JUGGLERS

THE NAT

The Nats as described in Wilson s Glossary of Indian Terms are a tribe of vagarants who live by feats of dexterity sleight of hand fortune telling and the like and correspond in their habits to the Gypsies of Europe They are generally rope-dancers and expert gymnasts performing various clever antics with long bamboos Their chief music is the drum upon which they play while giving performances They train their children in the art from their very infancy and their women generally styled Kabutris also perform as acrobats though this is not the case with the Nats of Gujrat whose women do not

perform *Tamasha* but generally beg The Gujrati Nats do not marry with the Marwari Nats A Nat women by name *Sun Chari* is said to have formerly given an excellent performance on ropes in Jalore and would have obtained half the Raj of the district from the then Sonigra chief of the palace had not the ropes been cut through the intrigues of the Raja s officials which caused the head long fall of the actress resulting in her death A cenotaph erected in her memory still exists on a hill in Jalore and her descendents now comprising about fifteen families are known as *Gulab-ka-Tola*

The Nats in order to have the limbs of their body soft and flexible make use of oil to a large extent both internally and externally Even their women on occasions of child birth excessively use oil during their confinement just as other Hindu women use *Ajwayan* (a kind of aniseed) There is a saying current among them—*Tel jitna khel*—meaning the more oil is used by one the more he is able to give performances They especially worship Hanuman probably because as Mr Ibbetson remarks of the acrobatic powers of monkeys

The Nats roam about in the country each family being called a *Dera* Two or more families joined together form a *Tola* There are several Tolas among the Nats of Marwar known under different designations such as the *Hiran ba* the *Phul baz* &c who intermarry but no marriages can take place in ones own Tola In the Panjab their different tribes are said to be governed by a Raja and Rani or King and Queen like the Gypsy tribes of Europe

The Nats drink liquor and eat flesh They have no priests or *Gurus* but manage all their ceremonies by themselves On occasions of their marriages they erect two wooden poles and hang the *Toran* on them round which the bride and bridegroom perform *pheras* No nuptial fire is burnt though the ceremonies of *Gath jora* and of *Hat leva* are duly observed In the North Western Provinces the Nats are said to give their daughters in marriage to the Bahrup-Banjaras without receiving their daughters in return *Nata* is also permitted among the *Nats* on some payments made to the deceased husband s relations but no money is given if one marries the widow of his brother

The Nats burry their dead not in an upright posture but with sides changed and observe due ceremonies on the third and twelveth day

The Nats generally wear trowsers some also use tight Dhoti usually known as *Kachhua* and wear garlands of corals or *Mungas* in their neck The women generally wear brass ornaments

The Bazigars or the Badis as they are often called are supposed to belong to the same class with the Nats though the latter term more properly denotes the name of an occupation rather than of a caste In Marwar the Bazigars generally comprise the Jugglers the Bear-exhibitors and the Monkey-exhibitors Many maintain themselves by showing various other performances to the public

CHAPTER VII

CLASS F—RACES AND NATIONALITIES

The principal castes and tribes having their home in Marwar have been described in the previous pages The present Chapter deals with the Races and Nationalities found in Marwar who chiefly comprise the Tribal Communities of Foreign Asiatic origin or reputed descent The total figures returned under this class aggregate 38 681—(Males 22 593 and Females 16 088) which form more than a sixtieth part of the total population of Marwar

The chief tribes returned under this head may be noted below—

	Males	*Females*	
Shekhs	16 782	11 720	
Pathans	4 871	3 500	
Mughals	729	753	
Makranis	69	42	
Wilaitis	58	34	
Total	22 509	16 049	38 558
Native Christians	43	12	
Parsis	21	17	
Sikhs	20	10	
Grand Total	22 593	16 088	38 681

THE SHEKH

Of the total Musalman population of Marwar the Shekhs are very numerous They form a mixed class comprising the original Mohamedan immigrants as well as the *Nou Muslims* or the new converts of Indian descent who are generally styled the *Shekh Sidkis* i e the true believers in the Prophet The word Shekh literally signifies a *Sardar* or a chief but is now degraded in its use being largely assumed as a title by the inferior and out caste classes of the converted Musalmans who have no real claim to it Mr John Beams in his remarks on the Mohame-

dans of the North Western Provinces thus comments upon the word—'By this title we ought strictly to imply those Musalmans who on the one hand are neither Saiyads Mughals nor Pathans and on the other are not Hindus converted to Islam The Shekh properly so called is the lowest class of the descendants of the invaders He is often of Afghan descent though his fore fathers were not of sufficient social standing to acquire the title of Khan There is also much Persian Bokhariot and Turki blood in his veins

Generally speaking the word Shekh is applied to the descendants of Ali from his other wives than Fatma the offsprings of the latter being distinguished by the title of Saiyad There are also other sub divisions included under the Shekh tribe the chief as found in Marwar are—

(1) the Qureshi (2) the Siddiki (3) the Faruki (4) the Usmani (5) the Unsari and (6) the Shebani

They are chiefly found in the eastern part of Marwar though in a very limited number a large proportion of the tribe being comprised of the Indian converts

The Qureshis are said to be the descendants of a Arab gentleman named Nazrin i Kitana who on account of his great fame had got the title of Quresh The prophet Mohammad also belonged to the same clan The Siddikis who must not be confounded with the Sidkis as noted above claim descent from Abu Bakar The Farukis are descended from Umar and the Usmanis from Usman The Unsari meaning *auxiliaries* was as Mr Ibbetson remarks the title given to the believers of Medina who welcomed Mohammad after his fight from Mecca There are no Mahajirins in Marwar *i e* the descendants of those who accompanied Mohammad in his fight from Mecca

The Shekhs belong to the Sunni sect and are mostly soldiers the word Sipahi as Col Walter remarks being used in Marwar as a Mughal word to designate a Mohamedan Many among them follow trade and also cultivate land Their women usually observe *Parda*

THE PATHAN

Opinions vary as to the origin of the Pathan tribe Some say they are of Afghan origin and they call themselves Bani Israel claiming descent from Saul the first Jewish King, while

The Mughals have several sub divisions among them the chief as found in Marwar are—

(1) the Barlas (2) the Chaghatta (3) the Gurgani (4) the Punj sheri (5) the Wala shahi (6) the Kizal bash

They intermarry among each other and also with the Shekhs and Pathans They show much respect to the Saiyads and do not marry their daughters though they freely give their daughters to them Widow marriage is not allowed among them

The Mughals are Sunnis as well as Shias The Kazal bash section chiefly belongs to the latter sect In Marwar they follow different occupations Some are physicians others are employed as Sepahis but a few follow trade

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THE MAKRANI

The Makranis take their name from Makran They are the true Biloch and Mr Ibbetson gives the following account of their early history

They are descended from Mir Hamzah a Qureshi Arab and an uncle of the prophet and were settled at Halab or Alleppo till siding with Husen they were expelled by Yaziz the second of the Umeyid Caliphs This would be about 580 A D They fled to the hill country of Kirman in Persia where they lived quietly for some time and so increased in numbers that the King became desirous of binding them to himself by ties of marriage He accordingly demanded a wife from each of the forty four *bolaks* or tribes into which they are said to have been divided though all traces of them have long since been lost But their fathers had never given their daughters in wedlock to a stranger and they therefore sent forty four boys dressed up in girl s clothes and fled before the deception could be discovered They moved south eastwards into Makran or the tract between Afghanistan and the coast of the Arabian sea then but partially inhabited and there finally settled in the country which is now known as Bilochistan

In Marwar the Makranis date their migration from Gujrat from the time of the late Maharaja Takhat Singh and employed since then as Foreign Mercenaries Their et in Marwar are—

(1) tne Gichki (2) the Kaniz zai (3) the Halla-zai (4) the Mulla zai (5) the Darazak and (6) the Rind

The Gichkis occupy a higher social standing and they take daughters in marriage from other clans but do not give their daughters to them The Darazaks are on the contrary considered a low class They cannot marry with other clans though they give their daughters to them The remaining clans inter marry among each other and also with the Shekh or Pathan tribes of Marwar

The Makranis belong to the Sunni sect and are said to be nomad in their habits though in Marwar they generally keep their women secluded and are very jealous of their honor They speak the Makrani language which is connected with the old Persian

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THE WILAITI

The Wilaiti is the name given to the Afghans or more properly the people of Afghanistan who are employed in Marwar as Foreign Mercenaries

The Afghans are a distinct race from the Pathans though both the terms are generally considered synonimous Mr Ibbetson thus describes them

The original Afghans are a race of properly Jewish or Arab extraction and they together with a tribe of Indian origin with which they have long been blended still distinguish themselves as the true Afghans or since the rise of Ahmad Shah Durrani as Durranis Thus the Afghan proper includes firstly the original Afghans of Jewish race whose principal tribes are the Tarin Abdali or Durrani and Shirani and secondly the descendants of the fugitive Gandharis who include the Yusuff Zai Mohammad and other tribes of Peshawar The true Pathans are apparently of Indian origin Their language is called Pashto or Pakhto and they call themselves Pakhtana or Pakhto-speakers and it is thus word of which Pathan is the Indian corruption

The Wilaitis of Marwar belong to the tribe of Yusuff Zai Afridi and Khatak who form the chief sub-divisions of the Pactyan nation The Yusuff Zai belong to the Khakai section of the Kandhar colony of Gandharis, who absorb several divisions among them They are said to be very jealous of the

horor of their women The Afridis are said to have been descended from Burhan son of Kakai grandson of Karlanri by his son Usman surnamed Afridi They are divided into five clans of which the Ula Khel is the largest They are described as being very barbarous and uncontrollable The Khataks trace descent from Lukman surnamed Khatak whose sons Turman and Bulak founded the clans known as the Tari the Tarkai and the Bulaki They are said to be an active and industrious class of people

The Wilaitis are bigoted followers of the Sunni sect and hate the Shias to an extreme degree They are on the whole a very dangerous class of mercenaries and are said to have from time to time given much trouble in the Deccan and Central India Their number is now being gradually reduced in Marwar

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THE CHRISTIAN CONVERTS

The Christian Converts or the Native Christians as they are generally called comprehend both Roman Catholics and Protestants In Marwar the Roman Catholics out number the Protestants the former being mostly employed in the state band A few families are engaged in some department of the Jodhpore Bikaner Railway Two or three families are employed as carpenters and in connection with the Mission Hospital and Dispensary three Christian families find work

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THE PARSI

The Parsis take their name from Persia their original country whence they migrated and settled in Bombay in the 17th century They claim descent from king Jamshed and are divided into two sects known as *Kadimis* and *Shanshahis* who *intermarry among each other*

The Parsis follow the Zorastrian religion worship God and revere the sun the moon the water and fire The offerings made by them consist of sandal wood and other fragrant drugs which are burnt in the fire and of throwing sugar and flowers into rivers They wear the sacred *Jeneo* which is composed 72 woolen threads They observe no distinction in eating

drinking Acts XV and XXI of 1865 regulate respectively the law relating to marriage and divorce as well as the mode of succession and inheritence among the Parsis Intermarriage among any other community is forbidden and is unknown

The Parsie are found scattered all over the globe and though forming a small nationality in India they occupy the foremost place as philanthropists and social reformers The names of Sir Dinshaw Manackji Petit Mr Behramji M Malabari and lastly of Mr Dada Bhai Naoroji the first Indian subject of the Queen to enter Parliament well deserve a place among the noted Indians

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THE SIKH

The Sikhs number very few in Marwar and consequently require no remarks The religion is peculiar to the Panjab where it is said to have been founded by Baba Nanak and developed to its present state by his successors the nine *Gurus* The Sikhism enjoins the worship of one God only and positively condemns all caste distinctions The use of tobacco is strictly prohibited The few Sikhs found in Marwar belong to different castes and are employed in the Raj service

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